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THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

(*In continuation from page* 151.)

VI.....ON THE NATURE OF CHARITY OR NEIGHBORLY LOVE.

51. Before we speak of the nature of Love and Charity, it will be proper to explain whom we are to understand by our Neighbor, who is declared to be the object of our love and charity; for unless we know who is our Neighbor, we may exercise our Charity indiscriminately, and in the same manner, both towards good and bad men, whereby our Charity will become uncharitableness; for bad men, by their acts of Charity, do their Neighbor mischief, in the same degree that good men, by their Charity, do him service.

52. It is a common opinion which now prevails, that every individual man is alike our Neighbor, and that we are to exercise our Charity without distinction, towards every one who standeth in need of it; but it surely concerneth christian prudence to examine well into the nature and quality of the objects whereon it exerciseth its Charity, and to regulate the exercise thereof according to such an examination. The spiritual and interior christian maketh proper distinctions in his Charity according to the dictates of wisdom; but the exterior and natural christian, for want of attending to the dictates of wisdom, maketh no such distinction.

53. The different degrees of relationship comprehended under the word Neighbor, and which every christian ought to be acquainted with, are regulated according to the different degrees of goodness which distinguish them; and inasmuch as all goodness is derived from the Lord, therefore the Lord, as the fountain of all goodness, is our Neighbor in the highest and most eminent degree. Hence it follows that the degree, in which every person is related to us as our Neighbor, dependeth upon the degree of goodness which he receiveth from the Lord; and because no two persons stand equally connected with us in the relationship of Neighbor. For all the inhabitants of heaven, and all good men upon earth, differ in their kinds and degrees of goodness; no two are precisely alike; and the variety in each is necessary for

the distinct and separate subsistence of each. But all these varieties, with all the distinct relationships of Neighbor, which are regulated according to the reception of the Lord, that is, of goodness from him, can never be discerned, except under a very general idea, by either man or angel. The Lord, however, requireth no more from any man, than to live according to his knowledge which he hath attained.

54. Inasmuch as the kinds and degrees of goodness in every particular person are different, therefore the kind and degree of goodness in each must alone determine in what sort, and in what degree he is our Neighbor. This appears from the parable of our Lord concerning the traveller who fell among thieves; the priest and the Levite passed by on the other side; but the good Samaritan, when he had bound up his wounds, and poured in oil and wine, set him on his own beast, and brought him to an inn, and took care of him: Here the Samaritan is declared to be Neighbor to him who fell among thieves, by reason of the kind offices of charity which he exercised towards him.* By this parable then we learn, that goodness determines the degrees of Neighborhood. The oil and wine, which the good Samaritan poured into the wound of the poor traveller, represent, in a *spiritual* sense, all kinds of goodness, and its attendant, truth.

55. It is plain from what hath been said, that in a general and universal signification, GOODNESS itself is our Neighbor, inasmuch as every individual man is our Neighbor only according to that kind and degree of goodness which he possesses from the Lord. And inasmuch as goodness is our Neighbor, therefore Love is so too; for all goodness is the offspring of Love; of course it follows that every individual man is our Neighbor, according to the kind and degree of Love which he hath for and from the Lord.

56. That Love constitutes the relationship of Neighbor, and that this relationship is determined by the quality and degree of every person's Love, is very evident from the case of those who are under the influence of self-love: Whosoever treateth them with the greatest Love and respect, is accounted their nearest Neighbor; he is their favorite, their friend, and the particular object of their kindness; moreover, by reason of the evil affections which prevent their judgment, such a person is held in the nearest relationship, of brother and of Neighbor, whilst other persons are rated in the scale of this relationship only according to the degree of that Love and favor which they bear towards them. Forasmuch then as Love constitutes and determines the relationships of Neighbor, therefore lovers of themselves derive these relationships, in all their several degrees, from themselves, as the first source. But on the contrary, such persons as are not influenced by self-love to value themselves above other people, which is the case with all those who belong to the kingdom of the Lord, these will derive the various relationships of Neighbor from the Lord, whom they ought to love above all other things; and they will account every one to be connected with them in this relationship, according to the kind and degree of Love which they have for and from the Lord. Hence it is plain from what source a true christian will derive the relationships of Neighbor, and that he will place every person

* See St. Luke, chap. x. ver. 29. to 37.

in the scale of this relationship, in proportion to the degrees of goodness which such a person receiveth from the Lord.

57. The truth of this distinction is taught us in the gospel, where the king says unto the righteous*—"I was an hungred and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; sick, and ye visited me; I was in prison and ye came unto me; for inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Under the six distinctions of the righteous, here mentioned, are comprehended, in a *spiritual* sense, all the different relationships of Neighbor. Hence likewise it is evident, that whensoever goodness is loved, the Lord is loved; because all goodness cometh from the Lord, is his habitation and his essence.

58. But the relationship of Neighbor is not confined to men as individuals only, but it extendeth also to men as considered in a collective state, in which sense all societies of greater and lesser orders, our country, the church and kingdom of the Lord, and above all, the Lord himself, may be considered as our Neighbors, to whom we are bound to do service, and to show kindness from the purest principles of Love and Charity. The relationships of Neighbor therefore may be considered as an ascending scale, wherein a society, consisting of many persons, is in a higher degree than a single individual person; a man's country, as consisting of many societies, is in a still higher degree; above that is the church of the Lord; still higher is his kingdom; and in the highest degree of all is the Lord himself. These degrees of ascent may be compared to the steps of a ladder, at the top whereof the Lord standeth.

59. Every society, as consisting of a number of individuals, is in a nearer relationship of Neighbor to us than a single individual; we are bound therefore to exercise our Charity towards a society of men by the same laws, and under the same regulations, as towards a single man; that is, according to the kind and degree of goodness which prevaileth therein: and of consequence in a different manner towards a society of good people, and a society of evil people. Love towards a society consisteth in providing for the good thereof out of a pure love for goodness.

60. A man's country is still nearer united to him in the relationship of Neighbor than a single society, inasmuch as it includeth in it many societies, and is like a parent from whom he receiveth birth, nourishment, support, and security from injuries. We are obliged in love to provide for the good of our country according to its necessities, which regard particularly the food and raiment, the civil and spiritual life of its inhabitants. Whosoever loveth his country, and provideth for its good from a pure love of goodness, he in another life loveth the kingdom of the Lord; for there the kingdom of the Lord is to him as his country: And whosoever loveth the kingdom of the Lord, he also loveth the Lord himself, because the Lord is all, and in all, in his kingdom.

61. The church of the Lord is a nearer Neighbor than our country, because in providing for the good of the church, we provide for the good of souls, and the eternal life of that society of persons who constitute our country. Whosoever, therefore, from a pure principle of

* St. Matth. chap. xxv. ver. 34 to 41.

Love, provideth for the good of the church, he exerciseth a superior degree of Love toward his Neighbor, inasmuch as he wisheth, and endeavoreth to secure to others the possession of heaven and eternal happiness.

62. The kingdom of the Lord is our Neighbor in a still higher degree of relationship, inasmuch as the kingdom of the Lord consisteth of all persons whatsoever, who are under the influence of his goodness, whether they be on earth, or in heaven. The kingdom of the Lord therefore comprehendeth all kinds and degrees of goodness in the most universal sense; and of consequence, whosoever loveth the kingdom of the Lord, loveth also every particular person who is under the influence of goodness.

63. These are the several degrees which distinguish the relationships of Neighbor, and it is by these degrees that the love of our Neighbor ought to be regulated. But there is a succession of order in these degrees, which requireth that the first or superior degree should have the preference to the last or inferior degree; and inasmuch as the Lord is in the highest degree, and is to be regarded in all other degrees as the end or centre to which they refer, therefore he is to be loved above all other persons, and all other things. Hence it is plain to see how Love towards the Lord is united with Love towards our Neighbor.

64. It is a common saying that a man's nearest Neighbor is himself, and that therefore Charity should first begin at home; but the law of Charity teacheth in what sense this is to be understood. Every man is bound to provide for himself the necessaries of life, as food, raiment, a house to dwell in, and many other things which the necessities of civil life and his particular calling require; and he is further bound to provide such things, not only for himself, but also for his family; and not only for the time present, but also for the time to come; for otherwise he could be in no state or capacity of exercising his Charity, being in want of all things necessary for its exercise.

(To be continued.)

LIFE OF EMANUEL SWEDENBORG.

(Contined from page 157.)

That a person of so extraordinary and apostolical a character as SWEDENBORG, who solemnly declared himself to be a messenger from the Lord, should have been branded with the imputation of madness and enthusiasm, is not surprising; the prophets of old experienced precisely the same kind of treatment from a corrupted and degenerate world; and were an angel from Heaven to come and dwell incarnate amongst us, may we not suppose that his conversation, discoveries, and conduct of life, would in many things be so contrary to the errors and prejudices, the ways and fashions of this world, that many would say, with one consent, he is beside himself; and where any of our brethren, through the divine favor, attains to any high degree of angelical illumination and communications, may he not expect the like reception? The precepts and lectures of one of the ancient philoso-

phers were so repugnant to the dissolute manners of the Athenians, that they sent to Hippocrates to come and cure him of his madness; to which message that great physician returned this answer, that it was not the philosopher, but the Athenians were mad. In like manner, the wise in every city and country are the smaller part, and therefore must be content to suffer the reproachful name that in truth belongs to the majority. This has been the case of all extraordinary messengers for good to mankind, and the world is not altered in this respect. But it may be said, that though it be thus with the ignorant and profane, yet men of education and learning will form a more righteous judgment, and determine impartially according to the nature of the evidence; but in general it is far otherwise. Human learning, considered merely in itself, neither makes a man a believer, nor an unbeliever, but confirms him in truth or error, according to his prejudices, inclinations, or interests; at least, it is commonly so; and therefore we find, that in all ages, such among the learned as devoted themselves to support the credit and interests of their particular professions, were always the most violent persecutors of the truth; for though truth has its conveyance through the intellectual part in man, yet it never gains its effect, or operates as a principle, till it be received into the affection and will; and so man is said in Scripture to be of an understanding heart. So that knowledge is productive of the greatest good or the greatest evil, according to the ground or disposition in which it resides; when joined with piety and humility, it adds both lustre and force to truth; when joined with the corrupt passions of our nature, it is the most violent persecutor of it: and this was the case with the scribes and pharisees and doctors of the law; no greater enemies to Christ than they; the pride of reputation for learning, and the authority of public teachers, unfitted them for becoming learners at the feet of the lowly Jesus; and therefore to them were directed those words of our Lord: "How can ye believe, who receive honor one of another, and seek not the honor that cometh of God only?" John v. 44. Giving us hereby to understand, that the dominion of any wrong passion over the mind, will prove a certain hindrance in our way to divine truth.

It is hoped the candid reader will not be displeased at our having premised thus far, before we resume the life of the most extraordinary messenger from God to man, that has appeared on earth since the apostolic age.

Although SWEDENBORG openly avowed and maintained the most profound veneration for the sacred Scriptures; although he never supported one principle contrary to the decalogue, or good manners; although his conduct was exemplary, and that he never spoke either against the government or particular persons, he was not exempted from persecutions; he found enemies so set on to do him mischief, that he deemed it necessary to leave the capital that he might not fall into their hands. A young man in particular went even to his own house, with a design to assassinate him; the gardener's wife told him that Mr. SWEDENBORG was not at home, lest mischief should follow. But he would not believe her, and ran to the garden, thinking to find him. God, who kept him under his especial protection, encompassed him on this occasion; for the young man being in haste to get in, a nail that was in the lock fastened so to the cloak he was covered with,

that he could not disentangle himself, and his naked sword fell from beneath the cloak out of his hands: thus, greatly embarrassed, the fear of being discovered seized him, and he retired with all possible haste. This same person was afterwards killed in a duel.

His writings raised him many enemies among the clergy, who found various pretences to persecute him: at the time of the meeting of the four houses, (called the Diet) which was held in the year 1769 at Norkjoping, SWEDENBORG had a box sent from England, containing some of his printed works; these were stopped for examination, according to the laws which prohibit the introduction of all books reputed contrary to the Protestant religion: SWEDENBORG desired therefore the favor of bishop Filenius, his nephew, and member in the house of the clergy, to get this box returned him, as he intended to make presents of these books to the several members of the houses: notwithstanding the bishop cordially promised it, and at the same time embraced and kissed SWEDENBORG, yet this very man did every thing in his power to get these works confiscated. SWEDENBORG used afterwards to call him Judas Iscariot, because he had deceived him with kissing, when he would have been satisfied with a blunt refusal, and therefore could not help expressing his displeasure at such deceitful behavior, being conscious that every person who knew him and his works, must allow, that he always insisted on a good life, with integrity in all our dealings; that charity must be united with faith; and that charity consists not only in thinking no ill and speaking no ill of our neighbor, even in doubtful cases, where the intention is not evidently bad, but that we must primarily keep in view the necessity of promoting good uses, peace, love, and true knowledge. God being truth and sincerity itself, cannot but abhor all falsehood and deceit, because they spring from impure motives, such as worldly fear, self-interest, vanity, and no trust in Providence: and, as God is love itself, he cannot but abominate every thing that tends to destroy the true peace and happiness of mankind.

That very year, at the same assembly, some members of the house of the clergy, had artfully laid a scheme that our author should be examined, and after examination be declared as a man out of his senses, whom it was dangerous to leave at liberty, but that he ought to be imprisoned as a lunatic. A certain senator and friend to SWEDENBORG disclosed to him the whole plot, and advised him to leave the kingdom:* at this news SWEDENBORG appeared much afflicted, and going into his garden, fell on his knees and prayed to the Lord to direct him what to do. After this prayer he received this consolatory answer, *that no evil should touch him.* This really happened, as his enemies were afraid to execute their persecution, when they considered his being a member in the house of nobles, and related to many of the nobility and dignified clergy; however, he soon after undertook another voyage, but being informed, on his return, of the evil intentions and malice of his persecutors, and being instructed by experience of what they were capable, he addressed himself to the king in the following terms, drawn up in the form of a letter.

* The senator count Hopken.

"SIRE,

"I find myself necessitated at this period to have recourse to your majesty's protection, having met with usage of such a nature, as no other person has experienced since the establishment of Christianity in Sweden, and much less since there has been liberty of conscience. The following is an abridgment of the particulars that are the occasion of my requesting your majesty's interference.

"On my arrival in Sweden from foreign parts, I was informed that bishop Filenius had suppressed and seized the copies of my treatise *De Amore Conjugiali*, that I had printed in Holland, and which were sent to Norkjoping. Having inquired of some bishops, whether bishop F. had acted in this manner from his own authority, or that of the clerical body, they replied, that they had heard of the affair, but that none of them had been consulted about it, or had given his consent thereunto; and that there was not one word set down in the journal of the ecclesiastical court concerning it. Some ecclesiastics at Gottenburg being emboldened by this inconsiderate and violent conduct of the bishops, began to speak and declaim loudly against my writings, and so far succeeded as to have an assembly appointed for their examination, consisting of some bishops and professors in divinity. This assembly continued sitting for the space of some months, and at length made a favorable report, which stopped the mouths of those accusers at once;* their attempts were then thought to cease, and the affair to have an end. To prevent all thought of its being rekindled, it was concluded, that a petition should be presented to your majesty, to issue orders to the chancellor of justice, to give an information of the authors who had raised the disturbance at Gottenburg. The bishop and deacon of that place, who were the principal movers in this affair, seeing the little success of their project to engage the body of the clergy, to light up the fire for which they had made ready the materials, had recourse to calumnies and injuries, and filled twenty printed leaves with invectives, which they circulated among the public. I was farther informed, that your majesty, hearing of this dispute, took it under your own consideration, decided it in the senate, and ordered the chancellor to forward letters relative thereto to the consistory at Gottenburg.

"I had no notice sent me of all these proceedings; my person, writings, and sentiments on the worship of my Lord our Saviour, were attacked and persecuted, and I have neither been called to make my defence, nor been heard respecting it: but truth itself has answered for me. The accounts that were published at Gottenburg upon this matter, did not touch the substance of the cause, and were filled with invectives and gross injuries. The first account I had of these papers was from a general commissary of war, at Elsineur,† and a friend at Stockholm, who lent them to me for a day; and I found therein two letters of bishop F. wherein it is said that he should meddle no more in it. I am desirous to convince the world, that all these proceedings, from their beginning to their end, have been

* This interesting report will be communicated in some future number.

† General Tuxen, a nobleman of very distinguished merit and erudition.

carried on without my ever having been heard. A rumor has nevertheless spread throughout Stockholm, that the chancellor of justice has declared in writing to the consistory at Gottenburg, that my writings are prohibited from being brought into that place, under the penalty of fifty dollars; and that my revelations have been declared false, and not truth. I have already informed your majesty and beseech you to recal it to mind, that the Lord our Saviour manifested himself to me in a sensible personal appearance; that he has commanded me to write what has been already done, and what I have still to do: that he was afterwards graciously pleased to endow me with the privilege of conversing with angels and spirits, and to be in fellowship with them. I have already declared this more than once to your majesty, in the presence of all the royal family, when they were graciously pleased to invite me to their table, with five senators, and several other persons; this was the only subject discoursed of during the repast. Of this I also spoke afterwards to several other senators; and more openly to their excellencies count de Tessin, count Bonde, and count Hopken, who are still alive, and were satisfied with the truth of it. I have declared the same in England, Holland, Germany, Denmark, Spain, and at Paris, to kings, princes, and other particular persons, as well as to those in this kingdom. If the common report is believed, the chancellor has declared, that what I have been reciting are untruths, although the very truth. To say that they cannot believe and give credit to such things, therein will I excuse them, for it is not in my power to place others in the same state that God has placed me, so as to be able to convince them by their own eyes and ears of the truth of those deeds and things I have made publicly known. I have no ability to capacitate them to converse with angels and spirits, neither to work miracles to dispose or force their understandings to comprehend what I say. When my writings are read with attention and cool reflection, (in which many things are to be met with as hitherto unknown) it is easy enough to conclude, that I could not come by such knowledge, but by a real vision, and converse with those who are in the spiritual world. As a farther proof, I beseech* their excellencies to peruse what is contained in my treatise on Conjugal Love, page 314 to 316. This book is in the hands of count D'Ekeblad, and count de Bjelke. If any doubt shall still remain, I am ready to testify with the most solemn oath that can be offered in this matter, that I have said nothing but essential and real truth, without any mixture of deception. This knowledge is given to me from our Saviour, not for any particular merit of mine, but for the great concern of all Christians' salvation and happiness; and as such, how can any venture to assert it as false? That these things may appear such as many have had no conception of, and of consequence, that they cannot from thence credit, has nothing remarkable in it, for scarce any thing is known respecting them.

"If it is true that the chancellor has written to the consistory at Gottenburg, in the terms which I have related from the public ru-

* At that time the king only presided in the senate, to which body at large he therefore addressed this letter.

mor, it will give occasion to conclude that my writings contain errors, and that what I have declared to be revealed to me, are falsities, which can in no wise be proved, unless construed to a sense I never intended. In such a case, according to the laws on that head, I might be arrested and shut up in prison, and all this without being heard in my own defence. This is the motive of my having recourse to your majesty for protection; for since the establishment of Christianity and liberty in our country, it is a thing altogether unheard of, that any person has been proceeded against in the manner they have against me.

"On this interesting affair, which concerns not only my writings, but also my person and reputation, I humbly request your majesty, that the reverend clergy may deliver their opinion to yourself on that matter, likewise the minutes of the council that examined the writings, and the letter said to be forwarded by the chancellor of justice to the Consistory at Gottenburg, to the intent, that I may be informed thereof, and, as well as others of your majesty's subjects, be enabled to make a suitable reply, and heard in my own defence, possessing the like right and privileges to require it.

"As to what relates to the Doctors Beyer and Rosèn of Gottenburg, I advised them to nothing, but to address themselves to our Lord and Saviour Jesus Christ, as a means of attaining to Heavenly good and blessedness, for he only has power in Heaven and Earth, as declared in Matthew xxviii. 18. As far as I have been able to learn, they have said no more. This is conformable to the Augsburg confession, the *Formula Concordiæ*, and the whole of Sacred Writ. Yet these gentlemen have become no less objects of the most cruel persecutions than myself, arising from the enmity of the bishop and dean of that town. I can say the same of my writings, which I regard as another self; and that all that this dean has laid to my charge, is mere scandal and lies. I have farther to intreat, that the two letters adjoined to this, which I wrote to Dr. Beyer concerning this business, may be read. "EMANUEL SWEDENBORG."

(*To be continued.*)

OBJECTIONS ANSWERED.

(*In continuation from page* 182.)

THAT HEAVEN AND HELL ARE FROM MANKIND.

Having promised, in a preceding number, to point out the true nature of man's resurrection, immediately after the death of the material body; and likewise to prove that both angels and devils were once men living in the *natural* world, in answer to objections urged against the doctrines of the New-Jerusalem; as both the questions are involved in each other, we shall take the liberty of replying to both at once, by laying before the public the following interesting account of the origin of angels and devils: to which will be added, a relation of many wonderful particulars concerning the state of man after the death of the body, from the writings of Emanuel Swedenborg.

It is altogether unknown in the Christian world, that Heaven and Hell are from mankind, for it is supposed that angels were created

such at the beginning, and that Heaven was formed of them; it is also the common opinion, that the Devil or Satan was an angel of light, but in consequence of his rebelling, he was cast down with his crew, and that hence came Hell. The angels are greatly astonished that such a faith obtains at this day among Christians, and still more, that they know nothing at all concerning Heaven, when yet it is a principal doctrine in the Church; and whereas such ignorance prevails, they are rejoiced in heart, that it has pleased the Lord at this time to reveal to men many things concerning Heaven, and also concerning Hell, and thereby, as much as possible, to dissipate the thick darkness, which daily increases, in consequence of the Church having come to its end: wherefore it is their desire that I would declare from them, that there is not in the universal Heaven a single angel that was created such at first, nor a single devil in all Hell that had been created an angel of light, and was afterwards cast out of Heaven, but that all both in Heaven and Hell are from the human race; in heaven such as had lived in the world in heavenly love and faith, and in Hell such as had lived in hellish love and faith; and that Hell in its whole complex, or collectively, is called the Devil and Satan. That the Christian world have embraced such a faith relative to those in Heaven and Hell, the angels further said, proceeds from certain passages in the WORD taken according to their *literal* sense only, and not illustrated and explained by genuine doctrine from the WORD; when nevertheless the *letter* of the WORD, if not enlightened by the genuine doctrine of the Church, misleads the mind into various conceits, and gives rise to ignorance, heresies, and errors.

Another reason why the man of the Church entertains such a belief, is, because he imagines that no one goes to Heaven or Hell before the time of the Last Judgment, concerning which he is of opinion that all things which visibly appear will then perish, and be succeeded by a new creation, and that the soul will then be re-united to its body, and in that state live again as a man. This belief involves another concerning the angels, namely, that they were created such from the beginning; for it cannot be believed that Heaven and Hell are from mankind, when it is supposed that none go to either till the end of the world. But in order that man may be convinced of the contrary, it has been granted me to have fellowship with angels, and also to converse with those who are in Hell, and that now for several years together, sometimes from morning till evening without interruption, and so to receive information concerning Heaven and Hell; and all this to the end, that the man of the Church may no longer remain in his erroneous faith concerning the resurrection at the time of the Last Judgment, and concerning the state of souls in the mean time, and also concerning angels and concerning the devil! which faith, inasmuch as it is a faith in what is false, involves the mind in darkness; and with those who think concerning such things from self-derived intelligence, leads to doubt, and at length to a denial of them; for they say in their hearts, "How can so great a Heaven, and so many stars, together with the sun and moon, be destroyed and dissipated? and how can the stars fall from Heaven upon the earth, which yet are so much bigger than the earth? or how can bodies, which have been devoured by worms, destroyed by corruption, and dispersed by all the winds, be

collected together again for the use of their respective souls? what in the mean time becomes of the soul, and what sort of a being is it without the sensations which it enjoyed in the body?"—with many suggestions of a like kind, which being incomprehensible, fall not within the province of faith, but destroy in many the belief of man's eternal life, and of the existence of Heaven and Hell, and therewith all other articles of faith belonging to the Church. That this is actually the consequence, we have sufficient proof in those who say, "Whoever came from Heaven to tell us that there is such a place? What is Hell? Surely it is only a creature of the brain! What is the meaning of man's being tormented for ever with fire? And what is the day of judgment? Have not men been looking for it many ages in vain?" Not to mention a variety of other suggestions, which imply a denial of the whole. Lest therefore they who think thus (as is the case with many who from their knowledge in worldly matters are reputed wise and learned) should any longer disturb and seduce the simple in faith and heart, and bring on infernal darkness in relation to a belief of God, of Heaven, of eternal life, and of other things dependant thereon, the *interiors* of my spirit have been opened by the Lord, and thus I have been permitted to converse with all whom I knew in the life of the body, after their decease, with some for days, with some for months, and with some for a year together, and also with so many others, that I should come short if I reckoned them at an hundred thousand, many of whom were in the Heavens, and many in the Hells. I have also spoken with some two days after their decease, and told them that their friends were at that time preparing for their funeral; to which they replied, that they did well to remove out of the way that which had served them for a body, and its functions in the world; and they desired me to tell them, that they were not dead, but living men equally as before; that they had only passed out of one world into another, and did not know that they had lost any thing by the change, having a body and senses as before, with understanding and will as before, and also like thoughts and affections, like sensations, like pleasures, and like desires, as when they lived in this world. Most of those who were newly departed, on finding themselves living men as before, and in a similar state, (for after death the state of every one's life is at first the same as it had been in the world, but is successively changed either for Heaven or Hell) were affected with a new joy at their being alive, and said that they did not before believe it would be so; but greatly wondered at their former ignorance and blindness with respect to the state and condition of their life after death; and more particularly, that the men of the Church should be in such darkness as to these points, when nevertheless, above all persons in the whole world, they might be acquainted with them. They then for the first time, saw the cause of such blindness and ignorance, which is, that *external* things, such as relate to the world and the body, had so engaged and filled their minds, that they could not elevate them into the light of Heaven, and penetrate into the things of the Church any farther than as to some points of doctrine; for corporeal and worldly things, when they are so much loved as at this day, occasion mere darkness in the mind, when man is desirous of thinking concerning the things of Heaven, beyond the limits prescribed in the doctrine of faith belonging to his church. *(To be continued.)*

ON THE NATURE OF INFLUX.

As this subject is of deep consideration, so is it of high importance, whether we consider it in respect to natural or revealed religion. The ancient Atheists, as Anaximander, Democritus, &c. founded their impious tenets on the hypothesis of matter being the first and only principle, to the exclusion of all immaterial substances: Their followers in infidelity, down to the modern times, have done the same; nor indeed is there any other foundation, weak as it is, on which the odious system of Atheism can be raised. That the absurdities of a doctrine, which banished all wise designs and final causes from the creation and government of the world, might not, by plain unsupported assertions, shock the common sense of mankind, (who are prone to the belief and worship of a God, whilst untainted in their morals and education) the authors and abettors of this impiety employed their invention to form theories, whereby to account for effects without causes, at least without adequate causes; as by maintaining the eternity of the world in its present form; or, where this could not pass, by advancing at least an eternity of atoms, which, by the direction of chance and a *lucky jumble*, happened at last to form themselves into the present orderly mundane system. And as they were no less puzzled to account for life, consciousness, and intellect, upon their corpuscular plan, they found themselves reduced to the necessity of ascribing to matter, under particular modifications, certain active powers which are absolutely inconsistent with its known essential properties, affirming the soul to be nothing but a more delicate and refined configuration of atoms, and the mental operations to proceed from the mechanical motions of rarefied matter; thus making the principles of life and understanding to be only the modes of that which has nothing vital or intelligent in it, and so ascribing more to the effect than is in the cause to give. These complicated absurdities (which are to be considered as so many impudent insults on the understanding of mankind, as well as so many wicked efforts to destroy the peace and security of society, and the comfort of every individual in it) have been so thoroughly detected and confuted, that Atheism, as a system, no longer lifts up its head, but hides itself under false covers, and seeks to deceive in more specious forms; it does not present itself now as the open, but as the whited sepulchre; does not professedly declare war against the majesty and existence of Almighty God, but slily endeavors so to undermine his attributes, as may lead to the disbelief of him; not directly opposing the immortality of the soul, but striving by false reasoning to invalidate the proofs on which it rests; hence an erroneous and corrupt philosophy, ascribing Influx to matter, as also a capacity, at least capability of thinking, and a self-active power of exciting sensations in man, and thence deriving ideas and intellection, according to that Atheistical maxim, *Nihil est in intellectu, quod non prius fuit in sensu;* whereas it is the perceptive faculty of the mind alone, that gives to sense its name and nature; and therefore, after the separation of the soul from the body, the latter is destitute of sense; or, in other words, it is the soul through the mind, by the medium of rightly-dis-

posed organs, that reaches to the object, and not the object that impresses the mind by any influxile power therein. From a like delusion of error it is, that some have set up nature as a first principle, in the place of God, whereby to account for physical operations and productions; whereas nature is nothing in itself, any more than chance, but a mere word without any meaning or idea belonging to it, if considered in any other view than as that system of laws whereby almighty God upholds this visible world, and produces the infinite variety of forms and effects in it, according to an established and regular course of subordinate causes and means; and consequently, where the mind terminates its views in a supposed nature, as a self-moving agent or principle, it robs God of the honor due to his majesty, and transfers it to an idol of its own framing. As therefore a false philosophy tends to banish religion from the minds of men, so a *true philosophy* is subordinate and friendly to true theology: It is the former, such as was that of the epicureans and stoics, that the apostle joins with vain deceit, Col. ii. 8; whereas the true philosopher is he, that with an humble and religious attention considers the works of the Lord, and the operations of his hands, that so from the things that are made and do appear, he may attain to a more rational knowledge of the invisible things of God, even his eternal power and godhead, Rom. i. 20. So that to speak against *true philosophy*, is to speak against the knowledge of God's works and wonders, as manifested in the creation, and against the right use that such intellectual improvements lead to. It is to this right use, even to bring us to a nearer acquaintance with God, both as he is the God of Nature, and the God of our Salvation, that Baron Swedenborg has employed his philosophical talents throughout his voluminous writings, particularly in his short tract on the Nature of Influx.

The Doctrine of Influx, as ascribed to matter, and so making this the foundation of knowledge and of the affections in the soul, approaches nearer to corporeal Atheism than is generally imagined, as it assigns to matter priority and pre-eminence over spirit, whilst it represents the former as an active principle, and the latter but as a passive subject, deriving all its furniture of ideas and intellectual improvement therefrom; and therefore the religious Theist is concerned, from principle, to oppose a doctrine that strikes at the root of natural religion, and that superior excellence of the soul above matter, which affords the best natural argument in support of its immortality. But the Christian is still more nearly interested in this subject, as the principles of his religion discover to him the dignity of his extraction as a son of God, and as exalted to a participation of the divine nature in Christ Jesus; he is taught to consider the corruptible body, with which he is here invested, as a foul crust of mortality, a mere prison-house, standing as a partition-wall betwixt him and his perfection; that his true and proper life, which is his love and wisdom, is in and from God by Influx and emanation; and though he is at present tied and bound with this material form, as with the swaddling-cloths of his infant state, yet in proportion as he dies to the love of material objects, he advances in his spiritual growth, breaks his bands asunder, and rises into the liberty of the sons of God. But though the principles of our religion do teach us these truths, and though they are in

a sort assented to by Christians, yet they are not effectually believed in, or understood in the ground of a true theosophy, but by a few: Thus, for instance, that life is from God they readily own, and call him the author of it; but then they conceive of it as a gift once given, and afterwards subsisting in them by itself, as a principle *detached from God*, and depending on other distinct causes for its continuation; whereas it really proceeds from God by continual Influx, just as the light in our houses comes from the sun by a continuous emanation from it, and consequently, it does not so well answer by comparison to an arrow from his quiver, as to a stream from his fountain; and we are more properly said to live *from* God than *by* him. It must be confessed, that this view of our derivative existence from God by Influx, adds greatly to the sense of our dependance on him, as knowing that "in him we live, and move, and have our being," Acts xvii. 28; and do hereby properly acknowledge the life of God in the soul of man, which, in his proper state, is a divine life; and where it is otherwise, the cause lies in the abuse of free-will and misplaced affections in the recipient, according to that maxim, *Quicquid recipitur, recipitur ad modum recipientis.*

The proneness of the human mind to confine itself to the objects of sense, joined to the inordinate love of them, and these strengthened by example and custom, do so familiarize material nature to the thoughts both of the learned and unlearned, that by degrees they become as it were chained down by it. Hence the theories of speculative and philosophic men have generally carried it for matter against spirit, whilst the few, of a more refined and disengaged understanding, have been treated by them as whimsical and enthusiastic.

From this prevailing propensity to materialism, proceeds sadducism in religion, denying all supernatural appearances and extraordinary communications with the spiritual world, though it is evident that such dispensations have been from the beginning, the scriptures being full of them, not only in the times of the patriarchs, but after the giving of the law: Nor do we any where read that the people of God pleaded the ordinary dispensations of the written WORD, and settled ministry, against the utility or need of them; (as is so much the custom at this day) but considered them as *special tokens of the Divine favor*, and high privileges of their church; nay, lamented the withdrawing of them as sad and sorrowful signs: Thus it is said, on occasion of the extraordinary vocation of Samuel, "That the WORD of the Lord was precious in those days, there was no open vision," 1. Sam. iii. 1. So in Psalm lxxiv. 10, "We see not our tokens, there is not one prophet more:" And in Prov. xxix. 18, "Where there is no vision, the people perish." Nor was the higher dispensation of the gospel intended to supersede the occasional continuance of these extraordinary vouchsafements in the Church; for we read in the Sacred Records of visions, angelical appearances, prophetical gifts, etc. after the ascension of our Lord and the day of pentecost; and that we may not suppose them confined to those times, St. Peter quotes the prophecy of Joel, concerning the gifts both of prophecy and vision, to be dispensed in the last days, and concludes his exhortation to his hearers with telling them, that "the promise was to them and to their children, and to all that were *afar off*." Acts ii. 39.; without excepting any of the extraordinary

gifts. Great pains have been taken, by certain pretenders to wisdom, to persuade the Church of Christ, that it is now cut off from all hopes of extraordinary favors, nay, to tell almost to a year when every thing supernatural departed from our Sion; and the belief of this has somehow or other strangely prevailed amongst us under the notion of a more rational religion; as if it were more rational to believe, that the Christian Church now is less the Lord's peculiar care than it was of old; or as if it were more rational to think, that we are fallen into such times, and such a state of things, as render them less needful and desirable now than in former days. The argument usually drawn against the use or occasion of such dispensations, from the circumstance of Christianity being now the established religion, is far too weak to pass with men of discernment, unless the same had held good under the like establishment of the Jewish religion; or unless more were to be expected in favor of religion from the present *human establishments*, than from such as were under the more immediate superintendence and direction of an extraordinary Providence. But what have establishments done, or what can they do? They can indeed free us from persecution, that so we may be at liberty to lead peaceable and quiet lives in all godliness and honesty; and this is confessedly a mercy to be thankful for: They can also bestow this world's riches and honors on ecclesiastical persons, or they can take them away: But can they establish piety by a law? Can they preserve the unity of faith by acts of uniformity? Can they, by any methods of watchfulness, hinder the enemy from sowing the tares of error and heresy in the field of the Church, or subdue the powers of darkness with the temporal sword? Nay, what errors have *they* not supported? What persecutions have *they* not authorised against the best Christians, under pretence of doing God service? So that no argument can be urged in this case from the word *establishment*, seeing that the civil magistrate can equally serve the cause of error, and, like Janus with his double face, show like countenance to the doctrines of Rome and Geneva. But where bad arguments cannot conclude, ridicule may prevail; and accordingly, this also has been made use of to discredit the belief of all supernatural communications, treating them with derision under the name of New Lights. The condition of mockers and scoffers is of all the most dangerous, as well from the particular state of mind that constitutes their character, as because they are incapable of conviction by argument: nor does it, I think, any where appear in scripture, that such a one was ever converted to the Truth. I shall not here say, how far the treating with ridicule the light within, as communicated by God to the soul, comes under the name of the unpardonable sin; but thus much I will say, that they will do well to stand in awe, that are tempted thus to use it; for know, O man, whoever thou art, that if thou hast no supernatural light within thee, Darkness is thy name, and darkness is thy end, and if that which should be light within thee be darkness, how great is that darkness! As to that general prejudice which some take pains to excite against all discoveries by extraordinary communications, under the reproachful denomination of New Lights, it is sufficient to answer, that our gracious and good God has all along imparted fresh discoveries of truth, according to his good pleasure, to such in his Church as have been rightly receptive of

them, either for public or for private benefit, nor does he at any time cease to be gracious; and indeed, ill would it be for his poor, seeking, sorrowing servants, on their way through a dangerous world, if, whilst evil spirits and evil men are so indefatigably employed to stumble and perplex them with new errors, they were unsupplied with new lights for their direction and safety, and if the Father of Lights were less vigilant for our preservation, than the powers of darkness are for our destruction. But wherefore all this cry against New Light in *spiritual* things, for are we not exhorted to grow in the knowledge, as well as in the grace, of our Lord and Saviour Jesus Christ? And where the ordinary means of this knowledge fail, or may be insufficient for the purposes of salvation, as may be the case, shall we suppose that what is more will not be granted? Or shall we set ourselves against the receiving of light from above, unless it comes in this or that particular form or method of instruction, and so confine God in those ways in which he has not confined himself, but left open for the more especial display of his goodness, and for our more immediate help in every time of need? Surely this is neither consistent with gratitude nor humility. Nothing is here intended against the usual and regular methods of instruction and improvement: God forbid! for it is certainly our duty to be diligent in the use of them, as the ordinary means of God's appointment; but to urge against his imparting his light and truth to us by any other means and messengers, is to set limits both to his sovereignty and his goodness, and to say to him, "Thus far shalt thou go, and *no further*." We are apt enough to boast of New Lights in arts and sciences, and different branches of natural philosophy; and why should we think that knowledge in the things of the *spiritual* world is alone incapable of additional improvements? However, if any are so fond of their old ignorance, as to be unwilling to part with it for any New Light on this subject, we shall leave them to the choice they are resolved to abide by.

An objection on this subject remains to be considered, viz. If credulity in these things should meet with encouragement, we shall soon be overrun with enthusiasts, and pretended visionaries, and their followers: That the authority of private testimony in these cases is not sufficient ground for our assent, unless strengthened by the power of working miracles: That as many well-meaning people are liable to delusion themselves in these matters, so many wilful impostors have been known to go out into the world to deceive others; and that as we are at a loss betwixt them to know what to believe and what not, it is both the safer and the shorter way to give no credit to any relations of this kind. To this be it replied:

First—It must be owned that over-credulity is an extreme to be carefully guarded against, as it may expose us to danger from every delusion and imposture, and also give occasion to much superstition; and therefore we have it given in charge, "Not to believe every spirit, but to try the spirits, whether they are of God," 1 John iv. 1. But then this cautionary precept infers as strongly for the believing of some spirits, after due trial, as for the rejecting of others; an obstinate incredulity, called in scripture an evil heart of unbelief, being at least as dangerous. Nor were the Jews only reproved for their disobedience to the written law, but also for their disbelieving their extraordinary

messengers the prophets, even when they came uncredentialed by miracles; for John the Baptist wrought no miracles. The safe way then lies between these two extremes, and we are required to make the best use of those helps that are afforded us for the direction of our judgement therein. That the gift of discerning of spirits was always to remain in the Church, follows from the necessary use of it in every age; nor can it be reasonably supposed, that those words of the apostle, "we are of God; hereby know we the Spirit of Truth from the Spirit of Error," 1 John, iv. 1, were to have no meaning and application after the time in which he lived. If it be thought sufficient to say, that we are now left to the written WORD for our Directory; be it answered, that the *spiritual* sense of the written WORD is given to us by the Spirit of Truth, and it is by the latter that the Lord openeth our understanding that we may understand the Scripture; these two witnesses, *letter* and *spirit*, thus conjoining their testimony by corresponding evidence, as face answereth to face in a glass. Again, our Lord has graciously provided for the safety and peace of the sincere Christian, by the promise of light, sufficient for him under any doubts pertaining to salvation. "If any will do his will, [is willing to obey what he knows to be the will of God] he shall know of the doctrine whether it be of God." John vii. 17. And as to those little deceptions and errors of judgement, which break in upon no duties of religious or moral obligation, they may be compared to the innocent follies of little children which love their parents and one another.

(To be continued.)

THE PASSAGE OF THE TWO THIEVES EXPLAINED.

When our Lord was crucified, two thieves were also crucified at the same time with him, the one on his right hand, and the other on his left. In Matthew xxvii. 44, and Mark xv. 32, they are both represented as having reviled the Lord; but in Luke xxiii. 39 to 42, it appears that only one railed on him, while the other, in the pure language of penitence, prays to him, and acknowledges him as the Lord of a better kingdom than this world can afford. Some, in order to reconcile the *apparent* contradiction in the above testimony of the Evangelists, have supposed, that the penitent thief at first actually reviled the Lord, as well as the other; and that a conviction of his misconduct was wrought upon him while hanging on the cross; thus they have concluded, that they were both equally revilers at one time, as declared by Matthew and Mark; but that afterwards one of them repented, and rebuked his companion, agreeable to the testimony of Luke. This, they think, satisfactorily accounts for the different relations given by the Evangelists, who, as historians, were at liberty to notice either the former or the latter conduct of the condemned criminals. Allowing this to be the case, which however does not appear from the *letter* of scripture, we shall proceed to point out a much more important view of the subject, arising from a consideration of its *internal* sense; which, while it presents a lesson of useful instruction to every reader, is at the same time calculated to remove every un-

easiness from the mind on account of the apparent inconsistency of the inspired penmen.

But first of all it will be proper to explain what is signified by the *two thieves themselves*, who were crucified together with Jesus. By these then we are to understand the *Christian Church* (so called) in its present state, or those who profess themselves to be followers of Christ. The thief who was crucified on the *right hand* of Jesus, represents those in the Christian Church, who are in charity, or the good of life, and not so much in the truth of doctrine; but the thief on the *left hand* denotes those who maintain faith alone, to the exclusion of charity. Matthew and Mark represent them both as revilers of the Lord, for this reason, viz. because neither those of the Old Church who are in charity, nor those who are in faith separate from charity, actually acknowledge and immediately approach the Lord alone as the only God of heaven and earth; but in consequence of the prevailing doctrine of a Trinity of Divine Persons, worship the Father *for the sake of the Son*, and thus climbing up some other way, in reality become thieves and robbers agreeably to our Lord's own words in John x. 1. But as every one who is principled in genuine charity, will, on instruction, sooner or later receive the doctrine of the Lord, namely, that He alone is Father, Son, and Holy Spirit, in One Divine Person, and as such the sole object of all adoration, therefore the thief on the right hand is represented by Luke as a sincere and self-condemned penitent, who first acknowledges Jesus as an *innocent* (say, a *Divine*) *Man*, and then, addressing him *immediately*, thus prays, "Lord, remember me when thou comest into *thy* kingdom." To whom Jesus answered, when he found that he approached him immediately, acknowledging him as the *sole Lord of the heavenly kingdom*, "To-day shalt thou be with me in paradise." Luke xxiii. 41 to 43. As much as to say, These are the conditions of salvation, and *this is the state* which insures admission into heaven.

In confirmation of what has been just advanced respecting those in the Old Church who are in charity, and yet do not actually acknowledge and immediately approach the Lord alone as the only God of heaven and earth, we shall here introduce an explanation of that passage of the Revelation, where it is said, that "John took the little book out of the angel's hand and ate it up; and it was in his mouth sweet as honey, but in his belly, bitter," chap. x. 10. The *little book* here means the DOCTRINE OF THE NEW-JERUSALEM CONCERNING THE LORD, published by Emanuel Swedenborg. John's *taking the book out of the angel's hand*, denotes the reception of that doctrine among the good and pious in the Christian Church, as a revelation from the Lord out of the angelic heaven. His *eating it up*, signifies their acknowledgment of it. By its being *sweet as honey in his mouth*, is signified, that their first reception of that doctrine is grateful and pleasant, arising from an acknowledgment of the Lord as the Saviour and Redeemer of the world. But by its *making his belly bitter*, is signified the extreme difficulty and irksomeness of acknowledging him as the Only God of heaven and earth, and that his Humanity is Divine. This grand doctrine is perceived by them as irksome and disagreeable, by reason of the many falsifications of the Word that have been rooted as it were in their minds, in consequence of that first and fundamental of all errors in the Christian

Church, (so called) which (horrible to relate!) imposes on every man, on pain of eternal damnation, a blind and impossible faith in the existence of Three Divine Persons in the Godhead, which is neither more nor less than the actual acknowledgment of Three distinct Gods. Hence arises a numerous race of falses, and among the rest that hydra, *faith alone*, which by its serpentine subtlety confirms all the rest. This is the true cause of that *bitterness of belly*, spoken of by John, and that internal repugnance which many discover against the doctrine of the Lord, and even against the term *Divine Humanity*.

But to return to the subject of the two thieves, who were crucified with the Lord; that such is their signification, as stated above, may also appear from this consideration, namely, that every thing recorded in the Gospels to have been done by the Jews, has reference, in an *interior* sense, to the Christian Church; for as they rejected the Lord himself, it is natural to expect they would also reject the Christian religion, and all its followers, whether good or bad; whether of the description of those on the right hand, or of those on the left. Their steady adherence to their own religion, notwithstanding it is founded on the mere outward letter of scripture, which they adulterate and falsify, is represented by their demanding Barabbas to be released instead of Christ; and yet this Barabbas was a murderer, as well as a promoter of sedition in the city, by whom was signified the Jewish Church in respect to its destruction of the Divine Truths of the holy WORD.

Similar to this passage of the two thieves on the right and left of Jesus, is that other passage in Matt. xxv. 31 to 46, where it is said, that the sheep shall be set on the King's right hand, and the goats on the left. Here also two descriptions of persons in the Christian Church are pointed out. viz. those who are in charity, or the sheep, and those who are in faith alone, or the goats. In both cases they who are on the right hand are saved, but they who are on the left are not.

Before we conclude this subject, we shall take notice of a singular circumstance attending the crucifixion of the two thieves. In John xix. 31 to 36, it is said that "the soldiers brake the legs of the two thieves; and when they came to Jesus, and saw that he was dead already, they brake not his legs; which things were done, that the scripture should be fulfilled, A bone of him shall not be broken." The wonderful mysteries contained in these words would require many pages to unfold. We shall only make a few general observations, and leave the particulars to be supplied by the enlightened reader himself in his own mind.

Legs denote the natural principle, and when applied to the Lord, mean the Divine Natural of his Humanity. When therefore it is said, *they brake not his legs*, we are thereby given to understand, that the Humanity of the Lord was completely glorified, even as to the ultimates, which are the bones. Hence also he arose with his whole body complete, differently from all other men. By breaking the legs of the two thieves is, in a general sense, signified, that the gross natural principle of man will never rise again, being committed to final dissolution on the death of the material body. But it still further implies, in a more respective, representative sense, that the *externals* of the Old Chris-

tian Church, which is signified by the two thieves, as before observed, will, on the extinction of its internal vital principle, be also in due time obliterated; while the New and true Christian Church, which is the New Jerusalem, being founded on an acknowledgment of the Divinity of the Lord's Humanity, even as to the ultimates, will endure through the countless ages of eternity, both in the spiritual and in the natural world, or as well in its external as its internal form. This is signified by the following words, "When they came to Jesus, and saw that he was dead already, they brake not his legs." Death here signifies resurrection and glorification; his being dead already, therefore, denotes that the Lord has already departed from the Old Church, and that he is now establishing his New and true Christian Church, which is the New-Jerusalem.

OF THE HUMAN FORM OF GOD.

The following is taken from a manuscript found among the papers of THOMAS TOMKINSON, Gent. who lived about the beginning of last century.

That God ever was, is, and will be, in the Form of a Man.

The Lord Jesus Christ, who in scripture is called the Son of Man, is the only true God; and though he is called by several titles, as *Father, Son,* and *Spirit,* yet he is not, nor can he be proved to be, any other than ONE personal glory in the form of a *Man;* nor was he any other before time, in time, and to all eternity will remain so.

That the Son of Man should be the eternal God is a great mystery to know, and to declare; yet the knowledge thereof is revealed to us so far, that to our understanding it appears, that he who made *man* became MAN, and dwelt among us.

He that was the *seedsman* became *seed* himself; therefore called (Gen. iii.) the *seed* of the woman, because he took *seed* of the Virgin Mary, which was that of Abraham, which was that of Adam, which was the *seed* of GOD.

John xvii. 5, it is written, *It is life eternal to know the true God, and Jesus Christ, whom he hath sent.*

These two distinctions, viz. the *true God,* and —— *he hath sent,* doth not divide the titles into two persons, any more than those other sayings of Paul, Phil. iv. 20. 1 Thes. i. 3; and iii, 11. [*Now unto God*] and [*our Father be glory;*] but it is so expressed, referring to the twofold appearance of God.

Hence the meaning of these words is no more than if it were read thus, "It is eternal life to know that Jesus Christ is the true God." Thus that scripture is unfolded, and joins, and twists itself with this other scripture, *He that hath the Son hath life,* 2 John v. 12. Now these two sayings, joined together with a third, become impregnable; *He that hath the Son hath the Father also,* John i. 36.

God from all eternity was in the form of a *Man.* Yet the uncreated Majesty, before he became flesh, did not consist of elementary matter,

but was a bright shining glory of uncompounded purity, infinitely more glorious than the sun. Behold, and wonder, that this infinite spiritual body should change itself into flesh! yea, be wrapt up in flesh, and remain now in a body of flesh and bone! But this body being now glorified, is as glorious, yea, this his body of flesh and bone is more glorious than it was before, when it was a spiritual body; for a very glimpse of this his now body of flesh and bone glorified, struck Paul blind; and so it would have dazzled John's eyes too, if his eyes had not been strengthened above nature, or the person of Jesus presented unto him with a part of his glory veiled. And though the Creator did in time change his Godhead glory into flesh; yet the purity of his nature neither was, nor could be changed, but only his infinity let down into flesh for a season, that he might, for an everlasting astonishment unto men and angels, clothe his Godhead spirit with pure human flesh.

And although the uncreated Majesty was of so pure and sweet a nature when a spiritual body, and in this glorified body of flesh and bone more glorious, yet was it before time, in time, and to all eternity, no other than ONE personal glory in the form of a Man.

For do you not find it written, Phil. ii. 6, 7, that Christ is not only EQUAL with the Father, but, in the VERY FORM of God? Then must God be in the *very form* of man, if Christ was in the *form* of a man.

Again, doth not the scripture abundantly prove this? What is the meaning of Moses, when he said, that God created man in his own *image*, and in his own *likeness?* Had not these words relation to Adam's *body*, as well as his *spirit?* It is indeed written, Ephes. iv. 29, that *we are created after the image of God in righteousness and holiness.* Can righteousness and holiness act forth themselves without a body? Or do you ever read, that righteousness and holiness were ever acted forth, in, or by any other form but the form of a man? When God said, *Be ye holy as I am holy;* what! must the souls run out of the bodies to be like him? If they did, they would be nothing. Where would mercy and justice, meekness and humility, be found? There could be no such virtues known, or have being, were they not found to centre in a body. It is said, *We are created into Christ Jesus unto good works;* can good works be done by the soul without the body?

The reason of this doctrine's being so resisted by the learned philosophers, is through the narrowness of their understandings, in not being able to conceive, that because they themselves have vile and vicious lusts, that therefore whatsoever is in the form of a man must have all the evils and frailties of themselves.

And though it may be true, that several of the great heathen philosophers, and also the Jews, have opposed this doctrine: and that also many of those who pretend to christianity, have mixed their own carnal reason with the scriptures, and thereby corrupted the meanings of the texts, and resisted the truth: yet this doth nothing avail, for *antiquity* and *tradition* cannot make *error* and *falsehood* TRUTH, notwithstanding custom and practice may have for a time established them; for there have been wrong principles ever since Cain: therefore in matters of religion there is no pleading of antiquity, custom, and tradition; for Antichrist was in Cain before Christ was in Abel.

This is the doctrine and language of Moses, and all the true prophets; that God hath a *glorious body*, and *that body* in the *form of a Man*.

Moses's testimony is, that God created man in his *own image*, *similitude*, and *likeness*: he also saith, that God *talked* with Adam, and *walked* with Enoch; and Abraham, Isaac, and Jacob, *talked* with God: and it was God that *wrestled* with Jacob: not that God's spiritual body was changed from its nature, but only veiled with a solid substance; much as the angels, when they appeared to our forefathers. They then, as it were, divested themselves of their glory, and appeared as mortalized for a season, and so did eat and drink with men as if they had been mortal; when yet it is certain, that they remained spiritual.

Thus, when the great JEHOVAH hath appeared unto man, he hath either veiled himself, or veiled the eyes of his servants, that his glory might appear, but as their spirits might be capable to behold it; for no mortal eye is able to behold God in the glory of his essence and person.

Therefore, when the glorious God, upon the request of Moses, would manifest unto him his personal presence in his form and glory; yet nevertheless was he constrained to cover the eyes of Moses, whilst his face and fiery flaming eyes were towards him; to the end that Moses might have power in the organ of his external eye, to behold the glory of his *back parts*. Wherefore the Lord put Moses in the clift of a rock, and laid his hand on Moses's face, until he had passed by, because his *face* was too glorious for mortal eyes to behold.

Moses saith, that God *looked* down from heaven; that God *came down* from heaven; that God *went up* to heaven; that God *heard*; that God *saw*; that God had *eyes*, *ears*, *hands*, and *mouth*, whereby he *spake* the ten words of the law; and not only so, but he *wrote* them with his *fingers*.

Moreover, doth not David attribute *hands*, *ears*, *mouth*, and *tongue*, unto his God? And in the 94th Psalm he proveth undeniably, that God hath all these parts of a body. In that Psalm, David was troubled to see wickedness so much abound, and he shows the cause wherefore it was, that *the hearts of wicked men were fully set in them to do evil*; and it was because they thought God was some infinite *formless* spirit, that could neither hear nor understand. But for this their wicked imagination, David calls them *fools* and *brutish people*; and convinces them of their ignorance, telling them, that *He that made the eye, shall he not see; and he that planted the ear shall he not hear; and he that teacheth man knowledge, shall he not have a heart of his own to understand?*

(*To be continued.*)

TO THE EDITORS.

GENTLEMEN,

As you (and some of your correspondents) appear to possess an entire new mode of reconciling the *apparent* contradictions and absurdities with which the Bible abounds, and as I must acknowledge that I am pleased with the ingenuity with which you dispose of knotty points, I am induced to propose a difficulty for solution, which is well

calculated to put that ingenuity to the test. I mean the paradoxical and mysterious prophecies (as they are called) contained in the *twenty-seventh* and *thirtieth* chapters of Isaiah. As you are familiar with the Bible, it will be unnecessary to quote the passages I allude to: they may be found in the first three verses of the former, and the twenty-fifth and twenty-sixth verses of the latter chapter. If you, or any of your *enlightened* correspondents, can make them appear like any thing else than an unmeaning jargon, you will hear again from

ANAXAMANDER

TO THE EDITORS.

Truth, gentlemen, genuine truth, never loses by coming to light, and mankind can but be bettered by it; hence it is I think it highly advisable, for the benefit of your readers, to usher into the world the following important extract from EMANUEL SWEDENBORG's manuscript Diary, concerning the Epistles of Paul.

"No. 4824. That Paul's Epistles have no *internal* sense, is well known in the other life; but it was foreseen they should be in the Church, lest the members of the Church should do evil to the WORD of the Lord; for if a man lead a bad life, and yet believes the WORD to be sacred, he does evil to Heaven; for that reason Paul's Epistles were permitted, and for that reason Paul was not allowed to take from the Lord any thing of a tried or proved life, *(vitam probatam)* nor even of doctrine, and to expound or explain the same, but he took all from himself. Indeed the Church explains the WORD of the Lord, but it is by Paul's Epistles she explains it; wherefore also she departed from the good of charity, and received the truth of faith; which nevertheless the Lord himself did even teach, but in such a manner, that the good of charity was all."

This extract, gentlemen, short as it is, might afford much matter to think on, to many of our friends, who begin to be willing, I fear, to be too self-wise, and take upon themselves to demonstrate to the world the truths of our sacred religion, without making known to the world what pure source every man might derive them from in all their genuine purity. Who has an ear to hear, as the Lord said, let him hear, and prove more obedient to his fatherly dictates; that is the sanguine wish of the meanest of his servants, VERITAS.

The above remarks concerning Paul's Epistles seem to be exceedingly just; agreeable to which Paul himself frequently declares, that what he wrote was not by Divine inspiration, or from any command of the Lord, but merely according to his own private judgment. Of this any one may be convinced by reading only his 7th chapter of the 1 Corinthians from beginning to end; also 2 Cor. xi. 17. In many other passages of his writings he speaks of *himself* in very high terms; and notwithstanding his great care to ascribe the praise to the Lord, yet after all it must be acknowledged, his language in some cases smells very strongly of self. See 2 Cor. Chap. x. 7 to 16. Chap. xi. 1, 5, 10, 16 to 33. Chap xii. 11.

It has been remarked by several, (and the observation may be repeated in this place) that where the ministers of the Old Church preach *one sermon* from the Gospels, which are the WORD of the Lord, they preach *ten*, if not *twenty sermons* from the Epistles of Paul. Thus the declaration of BARON SWEDENBORG is verified, where he says, it was foreseen by the Lord, that the Christian Church would almost reject his words, and substitute in their place the mere sayings of Paul. This also, as he observes, is of Divine Providence, to prevent, as much as possible, their profaning and doing violence to the Sacred Scripture.

Notwithstanding the above remarks, we wish it to be well observed, that the New Church still considers the Epistles of Paul as useful to promote a life of charity, and to confirm the Divine truths of the WORD. M. K.

DICTIONARY OF CORRESPONDENCES.

(*In continuation from page* 180.)

AM, denotes the Esse and Existere of all things in the universe. The reason why *I Am* is twice mentioned in Exodus iii. 14. viz. *I Am that I Am*, is because the first *I Am* signifies the Esse, or Divinity, which is called Father, and the second the Existere, or Divine Humanity, which is called Son. This distinction, however, is to be understood of the Lord before his humanity was made Divine: but when the Lord became or was made the Divine Esse or Jehovah, even as to his humanity, then the Divine truth proceeding from his humanity was and is the Divine Existere from the Divine Esse. No angel or man has any thing to do with an idea or conception of the Divinity separate from, or above the humanity; for all such ideas, in consequence of having no object on which to be fixed and terminated, ultimately fall either into nature or into nothing. Hence all who worship the Father out of, distinct from, or for the sake of the Son, will, if confirmed in such worship, at last become either naturalists or atheists. To prevent mankind from worshipping an unknown, invisible God, was one reason why he came down to earth, and made himself visible first in a material body, adapted to the sight of the material eye, which continued for the space of thirty-three years; and afterwards in a glorified body, adapted to the sight of man's *spiritual* eye, in which glorious form he may be seen and worshipped to eternity. The great Jehovah, considered as he is in himself, and above all the Heavens, is in the WORD called the *Father*: the same Jehovah, considered as visiting his fallen creatures, and appearing among them in a human form, is called the *Son*, because the humanity which he assumed was produced by conception from the Divinity, as a son is from a father: and the virtues or operations proceeding from the glorified body of the same Jehovah, are in the WORD called the *Holy Spirit*. How strange, that the human mind should have suffered itself to be so imposed upon, as to admit, even for a moment, the idea of three Gods, or three distinct Divine Persons, (which is the same thing) merely because the one God has been pleased to call himself by

three names! As well might we suppose, that there are as many distinct Persons in the Godhead, as there are different names applied to the Deity; for if a name alone be sufficient to excite in the mind an idea of a person, then for every name we must conceive so many persons. But the reason why so many names are given in the WORD to the Divine Being, is because *names* denotes *qualities*, and the qualities of Divinity are many; notwithstanding which, they altogether unite in forming one universal quality, which may be termed an *infinitely-one essence*.

AMALEK, or *Amalekites*, signifies those who are in false principles.

AMALEKITES and the *Amorites*, *dwelling* in *Hazezon Tamar*, signifies falses from which evils are derived.

AMAZED, (to be) signifies acknowledgment.

AMAZED. "And the men were amazed, every one at his companion," in Gen. xliii. 33. signifies the change of state of each among themselves, for being amazed, denotes an unexpected and sudden change of the state of the thoughts; this, as being the cause of amazement, is signified in the internal sense; and every one at his companion, denotes of each among themselves; for the subject treated of, is concerning the order of truths under good from the presence of the *internal*, which order being new, occasioned a change of state of each among themselves, which is signified by the men being amazed each at his companion.

AMBER, (the color of) hath respect to the *external* Divine sphere of the WORD.

AMEN, signifies Divine confirmation from truth, consequently from the Lord himself. *Amen* signifies truth, because the Lord was truth itself, therefore he so often said, Amen, I say unto you. In Revelations he is called the *Amen, the faithful and the true witness*.

AMEN, signifies the consent of all.

AMEND, (to) a sufficiency [of opportunity] is given to every man of amending his life after death, *if possible*.

The life of the evil after death, can never be amended and altered by the way of the thought.

AMEND, (to) man can be amended by truths, no more than so far as he is in good.

AMETHYST, signifies the *spiritual* love of good.

AMMON, (children of) signifies those who falsify the truths of the WORD, and of the Church.

AMMONITE and *MOABITE*, (an) signifies the profanation of the celestial and *spiritual* things of faith.

AMORITE, in the WORD, signifies evil in general, or evils originating in falses.

AMPHITHEATRE. There was seen one in the *spiritual* world, where the dragons held their abominable diversions, agreeably to correspondence with their state.

AMRAPHAEL, king of Shinar and *Arioch*, king of Ellasar, signifies truths and goodnesses in the Lord's *external* man.

ANALYTICALLY, to think analytically and rationally, is from influx.

ANCIENT CHURCH was a *spiritual* Church, and had a revealed WORD, which has been long since lost.

ANCIENT CHURCH, (in the) there were doctrinals, and there were scientifics; the *doctrinals* treated of love to God, and of charity towards the neighbor; but the *scientifics* treated of the *correspondences* of the *natural* world with the *spiritual* world, and of *representative* of *spiritual* and celestial things, in things *natural* and terrestrial. These scientifics were principally cultivated and taught in Egypt.

ANCIENT CHURCH, (the) was not constituted by *Noah*, but by his three sons, *Shem*, *Ham*, and *Japheth*.

ANCIENT OF DAYS, is the Lord from eternity.

ANCIENT OF DAYS. The Lord as to Divine Good or Divine Love, who is called the Ancient of Days, from the most ancient times, when the Church was celestial, being in Love to the Lord; that Church and the Heaven of those who were *from thence* is understood by *a throne, which was as a flame of fire, but the wheels, which were as a fire burning*, signifies the doctrine of celestial love; and the Divine Love itself, proceeding from the Lord, is signified by *a fire emanating, and going forth from before him*.

ANCIENT TIME, (the people of the) never, on any account, ate the flesh of any beast or bird, but fed solely on grain, and on fruits, milk, etc.

ANCIENTS, (the) being principled in celestial good, dwelt in houses made of wood.

ANCIENTS (the) celebrated their religious worship on mountains.

ANCIENTS of the *People*, and the *Princes* thereof, have a similar signification with the twelve disciples.

"*And it came to pass after these words*"—that hereby is signified a third state, appears from the signification of coming to pass or being so, as denoting somewhat new; consequently, in the present case, a third state; and from the signification of, after these words, as denoting after those things were transacted. In the original tongue one series is not distinguished from another by interstitial signs, as in other tongues, but there appears as it were what is continuous from beginning to end: the things which are in the *internal* sense, in like manner, are continuous, and flowing from one state of a thing into another; but when one state terminates, and another succeeds which is deserving of note, it is indicated by the expression *it was* or *it came to pass*; and a change of state less deserving of note, by *and*, wherefore those expressions so frequently occur. The angelic speech is also continuous with *terminations* indeed, but then the things which go before are wonderfully connected with those which follow. For angelic Ideas are most full with things, and innumerable, which are ineffable, and to man, when he is in the world, incomprehensible; from thence the ends of the preceding periods can be fully connected with the beginnings of the following periods, and thus out of many series be formed one series: and what is wonderful and incredible, in the angelic speech is represented the form of Heaven; from thence in all angelic speech, there is a singing in tune such as that of songs, which in each termination ends in a *monosyllable*, thus into *one*; and the reason why it is so, is because all and every thing in heaven refers itself to *One God*, as to its final end or termination.

(To be continued.)

TO THE EDITORS.

GENTLEMEN,

When I remitted you my reply to A******, (which appeared in the last number of your *Luminary*) I had no intention to trouble you again so soon; nor do I wish you to give the following remarks, in answer to Amicus, a place in the very pleasing and evangelical pages of your *Repository*, should any other and more lucid explanation of the passages referred to, be remitted you, or found in your own extensive treasury of truths.

The entire contents of the 14th chapter of Zechariah, are truly interesting, prophetic, and profound; particularly the 12th, 16th, and 17th verses, which, as Amicus justly observes, never was, nor never *can be*, fulfilled in their mere *literal* sense; being written by the inspired penman, under the immediate influence of that peculiar science or doctrine of sacred *Correspondency*, whereby *spiritual* things are represented by things *natural*, historiwise, according to the style of the Ancient Church.

In the *spiritual* sense of the chapter alluded to, the prophet announces the *spiritual* combats of the LORD, in his Divine humanity, against the visible, but fallen and adulterated Church, unto its entire dispersion: This from the 1st to the 5th verse inclusive. In the 6th and 7th verses, are foretold, that then there will be an obscurity of the truth, which is the light of Heaven, yet, that the LORD will provide at the same time, for the illumination of the humble. From the 8th to the 11th verse inclusive, we have a pleasing prophecy of the immediate succession of a *New* Church, in which genuine truths will be multiplied abundantly, without any of the falses of evil: While at the 12th verse, we have an awful description of the *spiritual* destruction, which those who wickedly oppose the genuine truths of this New Church, shall bring upon themselves, and upon the fallen and adulterated Church that they had labored so much to establish: after which, we are consoled, at the 16th verse, with a promise, that then there shall be a willing and extensive approach unto the LORD, both in heart and life, of all sects and parties, even those that were before only in mere *natural* or *external* worship, which will be followed with all necessary intelligence, respecting of the LORD, as to his adorable and Divine humanity, his word, and his salvation.

There are a few leading *terms* in this mysterious chapter, which, when once rightly understood, as to their *spiritual* reference, will prove a safe and sacred clue to the whole subject. 1st. What is to be understood by *Jerusalem*, and by *fighting* against it. 2dly. What by all *Nations* of the *Earth*, and their *going up yearly* to Jerusalem. 3dly. What is to be understood by *keeping the feast of tabernacles;* and 4thly. What is to be understood by *rain*. And, to the enlightened man of the LORD'S *New*, or *future Church*, who is conversant with the sacred pages, and moderately acquainted with the doctrine of *Correspondence*, these terms will be understood to refer somewhat as follows, viz:

First. *Jerusalem* signifies the Church of God, either in a fallen and adulterated state, or a state of goodness and truth, according to the subject, or reference made; consequently, by *fighting* against

Jerusalem, *spiritual* conflicts and combats are alluded to, whether against the truths of the Church, or its errors.

Secondly. By the *Earth*, in various passages of the holy WORD, the *Church*, as to its *external* form, is also understood; in contradistinction to Jerusalem, or the more *internal* and *spiritual* Church: consequently, by all the "*families*" of the earth, is signified all the different *sects*, which form the visible and *external* Church, and by their *going up* yearly to Jerusalem, we are to understand, that from year to year, or in proportion as they become *spiritually* enlightened, (by advancing from state to state of pure Heavenly illumination) they will *come up*, or elevate their minds, into the Heavenly doctrines of the LORD's last, best Church, called the *New Jerusalem;* and thereby "*worship the* LORD," in the beauty of holiness, by subscribing to the Divinity of his humanity, which is there signified,

Thirdly, By "*keeping the feast of tabernacles;*" for it was on this feast time that our LORD assumed the human nature, which nature, or principle, he also glorified and made Divine; hence he will be *worshipped* therein, by his enlightened future Church; or else,

Fourthly, Those who refuse him this Divine worship and adoration, (in his divine humanity) will thereby deprive themselves of the sacred and refreshing showers of *grace*, or spiritual "*rain*," whereby alone the heavenly plants of goodness and truth, or wisdom and love, can bud and blossom, and bear fruit unto GOD. And this is not all the infelicity that shall befal those that will be found "*fighting against Jerusalem*," or the *spiritual* Church of GOD, in the latter days; for, we are assured, by the pen of inspiration, at the 12th verse of the chapter alluded to, that, in such case, "*their flesh shall consume away while they stand upon their feet; their eyes shall consume away in their holes, and their tongues in their mouths!!!* Their *flesh*, or all their *spiritual* good desires, which flow from the *will*, shall be *consumed*, while they stand upon their feet, or *appear* to be alive and active in the ways of GOD, but in reality are sunk into the love of self and of the world. Their *eyes* also, or their intellectual and *spiritual* perceptions, shall fail, and become extinct or obscure, so that they shall not be able to discern the true way in which they should go, as to worship, doctrine, and life: and lastly, their *tongues* or vain boastings, creeds, and catechisms, shall all be exploded and silenced, through the increasing influx of genuine truth and doctrine, which shall obtain from the LORD, in his future New Church.

It is impossible, within the narrow compass to which it is proper to confine my present remarks, to advance the numerous passages of the Holy Scriptures, which could be adduced in support of the view now given of the subject; even to *name* them would be intruding too much on the valuable pages of your *Repository*, and much more so to *apply* them. These cursory remarks are only designed to prepare the mind of your correspondent Amicus, for a deeper investigation of the law and the prophets, whereby his doubts, as to the truth and sanctity of the WORD, may be removed, and his faith proportionably increased in the Divine authority and inspiration of the sacred pages; which is the ardent prayer, of his very willing servant in all Christian duty,

JNO. HARGROVE.

Baltimore, 10th April, 1813.

TO THE

CLERGY OF THE UNITED STATES OF AMERICA,

ON THE

THEOLOGICAL WRITINGS

OF

THE HON. EMANUEL SWEDENBORG.

REV. BRETHREN,

Deeply impressed with veneration for your sacred character as ministers of the truth, and with as real a concern for the interests of that truth of which you are the ministers, I feel myself induced by many powerful and pressing motives, to call your attention for a moment to a few considerations respecting the theological writings of the hon. EMANUEL SWEDENBORG, so far as the contents of those writings appear to me more immediately to affect the duties imposed on you by your holy functions and high station.

You are in a peculiar sense the *ministers of God*, entrusted with the oracles of his WORD, and commissioned to read, to meditate upon, to understand, to preach and explain the laws of the eternal wisdom therein contained. From you the people receive the interpretation of those laws, and *their* understanding of them must needs in a great measure depend upon *your's*. *If the light which is in you be darkness*, the light which is in the people will most probably be darkness also; but if your *bodies be full of light*, it may then be reasonably expected, those of the people will be likewise *full of light*. The state therefore of religious knowledge in the land will ever take its standard from *you*, and of consequence, whatsoever is connected with religious knowledge has a peculiar claim upon your attention, and you must necessarily feel yourselves bound by every motive of duty and good conscience, to take cognizance thereof in the fear of God, and out of due regard to the interests of that truth with which you are more especially entrusted.

It is from this view of the importance of your sacred character, and of the duties thence resulting, that I am principally led to address you on the present occasion; and this, let it be believed, not in the spirit of petulance, or any inclination to dictate authoritatively, still less in the spirit of bigotry or any sectarian prejudices, but, if I know my own heart, in a spirit of the most extended charity, grounded in a sincere regard to the general interests of religion, and particularly affected with veneration for your sacred character and station, and a sense of the weighty obligations thereby laid upon you.

The theological writings in question are confessedly of a *religious* kind, treating on *religious* subjects; and containing various and interesting explications of the WORD OF GOD, which is the divine fountain and foundation of all *religion*. Much wonderful, and hitherto hidden information, respecting *religion*, is brought to light in them. Various *religious* errors are detected and exposed; various *religious* truths too are manifested, recommended, and confirmed: *The ministers of religion*, therefore, must needs feel themselves particularly interested in,

and in duty bound to a careful and candid examination of these writings, and of the ground and reasonableness of those high titles by which they are announced to the public.

And as such examination implies at least perusal, serious attention, candor, and impartiality of judgment, the exercise of these virtues will also be expected from you. To condemn, therefore, or to approve blindly; to suffer your judgment to be influenced by popular prejudice, or to be determined by the sentiments of others rather than by your own; to be deterred from engaging in a deliberate and equitable inquiry, because you have heard the author vilified, and his works stigmatized by those who perhaps *never read them*, or who have an *interest in condemning them;* all this would be criminal in you, and expose you to the censure of all wise and discerning men, and especially of your own consciences, at that hour when you appear in private before the Maker of hearts and the Inspector of secret purposes.

Let it be supposed for a moment, that you had lived in Judea at the time when the incarnate WORD appeared there *to give light to them who sat in darkness;* and that your names at this interesting period had been enrolled in the Jewish priesthood: It is very plain, that under these circumstances, your duty would have called you to form a judgment of that wonderful person, his pretensions, and his doctrine. But in forming this judgment, would you have thought it sufficient to hearken only to the voice of the multitude? *Some said, he is a good man, and that never man spake like him; others said nay, but he deceiveth the people; he has a devil and is mad, why hear ye him?* The voice of the multitude therefore was divided, and might lead you right, or lead you wrong, according as you received your report from this or that quarter. But would you have thought it safe, or prudent, or conscientious, or becoming your character, as members of the Sanhedrim, entrusted with the oracles of God, and the interpretation of prophecy, and the instruction of the people, and peculiarly called at that period of time to discover the marks of Messiahship, to detect false pretenders, and point out the true Christ—Would you, I say, have thought it safe and equitable, under these circumstances, to see with another's eyes, and hear with another's ears, instead of using your own? Would you not rather have thought it your duty, and have made it your business, to see and hear the wonderful man yourselves? to examine his doctrines and pretensions impartially? to acquaint yourselves with the tenor of his life and conversation? to remove from your own hearts every unreasonable suspicion, jealousy, or prejudice, which might pervert your judgment? in short, so to consult, by sincerity and purity of intention, the divine will and wisdom in yourselves, that you might *know of the doctrine whether it were of God*, or whether the speaker spake of himself?

But you will say, perhaps, there is no similarity at all between the two cases, and therefore no rule of conduct can be deduced from the parallel.

To this I beg leave to reply, that in this respect, at least, the cases are similar; the voice of the multitude is divided *now* as it was *formerly*, some asserting of the writer in question, as was once said of the Saviour of the world, "*He is a good man, and never man spake like him;*" whilst others on the contrary say, "*nay, but he deceiveth the*

people; he hath a devil and is mad, why hear ye him?" There is also a further ground of similarity, at least, according to the honorable author's own testimony, who in all his theological writings asserts, in the plainest terms, and endeavors to support his assertion on the evidence of the Holy Scriptures, and the testimony of prophecy, that as the Son of Man once came in the flesh to be a Redeemer and Saviour of men, by subduing the powers of darkness, and opening anew to mankind, in his divine WORD and person, the blessed powers of heavenly light and life, so he is at this day effecting *similar* blessed purposes, by opening anew his holy WORD, which has been heretofore unhappily closed, and by supplying thence to mankind such solid and eternal principles of justice and judgment, goodness and truth, as may tend to remove from them all contrary infernal principles of iniquity and error, and reinstate them thus in that blessed communication with heaven, of order, harmony, righteousness, and peace, for which they were created: And this, it is further insisted, is the real sense, import, and perfect fulfilment of many of the prophetic declarations in Holy Scripture concerning the Lord's second coming, and the New-Jerusalem.

I am well aware, that, at the very first hearing, many amongst you will be disposed to reject the whole of this testimony: But be it so; let us suppose it for a moment as false and fabulous as you conceive it to be: The obligations of duty, resulting from your sacred character as ministers of the truth, are not at all affected by such a supposition: Nay, the more of fable and falsehood there is in the above testimony, the more incumbent it is upon you to examine carefully, and with serious deliberation, the writings which contain it, in order to discover where the error and deceit lie, that so you may guard your respective flocks against the specious and spreading delusion.

For whatever may be your sentiments on the subject, this is a notorious fact, that the delusion (if you will call it a delusion) is both *specious* and *spreading*. Thousands in this, and in other countries, have already yielded their unfeigned assent to the testimony which you conceive to be false and fabulous. There are few towns of any consequence in America, but what contain in the body of their inhabitants, readers and zealous patrons of the writings of baron SWEDENBORG. I speak from knowledge and experience when I make this assertion, and when I moreover add, that several of your own order also begin to be convinced that something more than fable or falsehood is contained in the honorable author's testimony, and think it their duty te declare the same to their respective congregations from the pulpit. It is impossible for you tell how soon this same conviction may reach your own parishes, and, therefore, the concern which you ought to have for the salvation of the people committed to your care, calls loudly upon you to exert your utmost talents and abilities in detecting yourselves, and discovering to others, the false principles and reasonings contained in these writings, (if such principles and reasonings are contained therein) that so the error may be checked in its growth, and you may thus stand acquitted to your own consciences by a faithful discharge of your ministerial duty.

(To be continued.)

AGRICULTURE, No. VI.

(*In continuation from vol.* 1. *page* 520.)

We have been obliged, for some months past, to discontinue our essays upon this very interesting and highly useful subject; but are happy to assure our readers that we have it again in our power to continue them, on a plan that admits of no interruption. For the present number we have selected a valuable article from the Philadelphia American Daily Advertiser, on

Mangel Wurtzel, or Scarcity Root.

After some intermission of the zeal with which this Root had been cultivated in England, 20 or 25 years ago, I perceive, in some *recent English* publications, that its culture is again revived, and progressing extensively.

It will be seen in the English agricultural paper, particularly those of the *Bath and West of England Society*, about the year 1786 and those following, that much attention was then paid to it; though various opinions were formed. The balance was highly favorable. Dr. *Lettsom*, in England, was its zealous champion; and in his accounts of it, almost every thing relating to its culture, qualities, and uses, may be found.

In Germany and France, it has long been held in the greatest estimation. The Germans stile it *Mangel Wurtzel*, the French *Difette*, the English, *Root of Scarcity*, and the Botanists of all countries, *Beta Altissima;* it being, in fact, the largest species of *Beet.* It might have been called *Beta excellentissima;* for it possesses much superior qualities to those of the common Beet. I know it well, having cultivated it for several years extensively. I think it far preferable to the common Beet, as a culinary Esculent. Its Bulb, or Root, has none of the earthly savour of the common Beet; and its leaves are, in many respects, better for the table than *Spinach*, to which, when boiled young, they have some resemblance. But the most essential use of this Root, are those applicable to Rural Economy. For Cattle, Sheep, and Store Hogs, no Root, within my knowledge, can compete with it. I have had Horses, to whom it was grateful and nutritive; though some would refuse it. My sheep were remarkably fond of it. The *Leaves*, which are very abundant, may be stripped or cut frequently, through the season; leaving the Heart Shoots or Leaflets; and the Root will thrive the better for the stripping. For Milch Cows, they are superior to any green herbage; and the quantity afforded by them exceeds that of any other plant cultivated on a similar extent of ground. Those who prefer the soiling system, would do well to try the experiment. I believe good seed may be had of some of the seedsmen; who would, if encouraged, soon have great plenty.

European accounts of the weight of Roots from an acre, and the almost incredible quantity of Leaves to be gathered in a season, would appear exaggerated to those unacquainted with this plant. I therefore forbear to mention them. The greatest produce can be had by cultivating in broad cast; and hand hoeing. The mode I followed as hereafter detailed, will not equal in product, what increase in the

number of drills, and multiplying plants, either in drills or broad cast, would accomplish. But I spread over *surface*, and left unoccupied intervals, to bring it into the best order for future crops; and thus to afford room for working with instruments calculated to save manual labor.

I have cultivated *Carrots* and *Parsnips*, in the field, with great success. Those, with *Turnips* and *Potatoes*, to both whereof I have done ample justice, have enabled me, in the same season, to make a comparative estimate between them and the *Scarcity Root*. My experience was always greatly in favor of the latter. There is more saccharine quality, and of course more nutrition, in these, than in any other Root within my knowledge. I have long ceased to use either Turnips or Potatoes, for *fatting* Cattle or Swine. The small Potatoes, however, are profitably devoted to Store Cattle or Hogs. A fatting Bullock will eat one half of his weight of *Turnips*, and about one fourth of *Potatoes*, in twenty-four hours. Of the *Scarcity Root*, I am persuaded he will not consume any thing like this proportion. The greatest portion of the *Turnips* passes off in Urine. If *Potatoes* are applied to the support of stock on Farms, it must be by those who have no Market near them. The intelligent Mr. *Arthur Young*, has recently given a Table of Calculations of the value of Potatoes, used in England, as food for various species of stock. I have it not now at hand: but when I perused it, I was perfectly satisfied, that our *Indian Corn* could be more profitably applied to *fatting* either Cattle or Swine, at the cost, per bushel, of four times his average value of the same quantity of Potatoes. Although I decidedly prefer the Scarcity Root to the Potato, for the food of Cattle, Sheep, or Swine, I do not mean to depreciate this estimable product. But more is expected from it, than I have found justifiable. The same observation would apply in England to the *Mangel Wurtzel*, which had there its day of rage, and fell into neglect, because too great expectations concerning it, had been held out. I shall avoid saying more than my own experience warrants. The purity of the seed is all in all, in this vegetable. Dr. *Anderson*, and some others, reprobated it in England, after *one* small experiment. He had not good seed; and so hasty a condemnation was unworthy of *him*, under any circumstances.

I have fed off the *Scarcity Root*, with *Carrots*, *Parsnips*, and *Potatoes*, through several winters; it is true, without so much attention to measure or weight, as would have been required in a nice comparative experiment. Some of my stock were capricious, and preferred other food to the *Mangel Wurtzel*. But I have never failed to perceive, that those who were constant, (and in general they so were) in their preference of this Root, were, undeniably, the most healthy, thriving, and easily kept. Yet none were exclusively confined to this food alone. I have been sometimes obliged to invite Sheep and Cattle, by throwing a little Meal and Salt over the cut or chopped Scarcity Roots. But after a few messes, no such inducements were necessary.

Notwithstanding the practical proof I exhibited, I was not able to induce my neighbors, (worthy, but old-fashioned farmers) to follow my example. If, *now*, I have no further success, I shall, at least, have the satisfaction of recording the services I have received from this valuable product. It is certainly worthy the attention of those who embark

in the *Sheep business* extensively. Vegetable Winter, or early Spring Food, is to them all essential. All animals require a change of food. Let this be introduced as an important variety. If Farmers in general would cultivate the *Mangel Wurtzel* in quantities no greater than their other concerns would admit, they would find not only its positive advantage, but they could bring to Market, more of Grain, Potatoes, or other articles usually consumed in feeding their stock. Great relief would be had from the leaves, when in seasons of drought, the Potatoes are parched and scanty.

I have observed, that the root given to milch cows in winter, adds to the richness, more than to the quantity of milk. But its tendency to *fatten* was always perceived. Boiling roots seemed best for milch cows, and appeared to increase the quantity of milk.

I began the culture of the *Mangel Wurtzel*, soon after the close of the Revolutionary War. My information relative to its uses, qualities and culture, was obtained from German books, put into my hands by some of my friends, who had received them from Germany. Accident presented specimens of the seed, and experience directed the selection of the best roots for future operations. Like other products, some kinds are much inferior to others. Those of a rose colored skin, with the interior solid and white, not laminated and motled, like the common beet, are the best. Our worthy member *Robert Barclay*, esq. of England, with his accustomed kindness and attention, sent to me a small quantity of the seed three years ago. I found much of its produce inferior in quality, but recognized a few of my old acquaintances. From these and some I procured from Mr. *M'Mahon*, I raised excellent roots, for the purpose of producing and distributing the seed; whereof I now have sufficient plenty for experiments; at the service of those members of the Society, or others, who will either cultivate the root or assist in their distribution. I have had in my recent culture, roots of 10 and 12 lb. In general, the good roots may average 4 lb. each. The latter was the average weight produced in my first operations. Many then weighed from 8 to 12 lbs. Many were, however, small, and not worth preserving for winter consumption. Those bore no great proportion to the whole.

In the latter part of the last summer, a farmer from New-Jersey called on me, and was much captivated by the appearance of my little crop. He discovered a few roots of the last year's crop, which had been carelessly thrown aside, in the Spring, and had been a long time exposed in the open air. I found him eating with apparent pleasure part of one of them. It was perfectly sound, crisp, and free from any wilt, or nauseous or feculent smell, or taste. I know not any other root which would have remained sound and palatable under similar circumstances. My crop of this year is inferior to that of the last. It was raised in the same spot, (contrary to my own ideas of propriety) in which two former crops had been. The season too, was not favorable. I have, however, of any late crop, had few, if any, roots, as pure and genuine, as were those I formerly possessed.

In the autumn the roots must be housed, or protected like Turnips in conical mounds, in the mode known to every body. I have formerly preserved those destined for immediate use, (in which were included the small roots and culling) with a covering of straw or corn-stalks. No moisture, or damp earth, must remain on the roots, when

laid up. They are by no means delicate, but *they must be dry*, to prevent heating and rotting. Frost injures them, but not more, (if so much) than it does the Potato.

When given to Cattle or Sheep, they are to be washed and cut, or chopped. I have boiled them for Pigs, and sometimes for other stock, and they were preferred in this way by Milch Cows, mixed with a little bran or meal. I have never known any animals reject them permanently, though at first some were shy, and disinclined to feed on them. Most of my stock ate them raw. They are always to be considered as a *Winter-food*, the leaves excepted. When Cattle or Sheep have been on grass, they do not eat these roots, or any other, with much relish.

They delight in loomy or sandy soils, and I had them the largest and best in my *trenched* fields. The depth of loose earth gave room for the tap root and its fibres, to penetrate and spread. The soil must be in good tilth, and the richer the better. Miracles have ceased; and it cannot be expected that sterile land will profitably produce this, or any other crop. Yet they do not require manure, in such quantity as do Potatoes; nor are they so exhausting a crop. They leave the ground finely prepared for any crop. Like many garden vegetables, they grow well in virgin soils. *Cabbages*, in new land, have not the flatulency of those in dunged ground. New land Turnips are best. They grow in limed land remarkably fine. So does the *Scarcity Root*.

CULTURE.

1. Your ground must be deep and well ploughed or dug; cleansed from weeds and other pests, harrowed, or raked, and in every respect in good tilth; as early in the spring as possible.

2. Mark with the plough, lightly, or by a line stretched where your drills are to be fixed, their distances. Mine were—1st, two drills, two feet apart; 2d, a space of three feet; 3d, two other drills, two feet apart; and thus proceeding through the whole of your field, or plat.

3. Drop and slightly cover a seed or two, to ensure one growing; then, at the distance of 10 or 12 inches in the drill, dibble in and drop other seed, and thus progress, till your ground is filled up. Every seed throws up three plants. At the time of the first dressing, transplant, (or use for cattle) the extra plants; either where there are failures in the drill, or in other ground. Every plant must stand *single*. Those transplanted are seldom equal to those unmoved. This I find to be the case with all tap-rooted plants.

4. Stir the intervals, when requisite, with a small plough or horse-hoe; and hand-hoe in the vicinity of the plants, to keep them constantly clean. I have a small instrument with multiplied hoes, calculated for drilled carrots, etc. which I used when I cultivated such crops in the field. I have such implements of several sizes and breadths.

5. The roots must grow chiefly above the surface, and if a cup or excavation be made round the root, the *Germans* prefer it. Cleanliness is all that is necessary while the plants are growing. Not so much labor is required, as that bestowed on Corn or Potatoes; they may be cultivated in broad cast and hand-hoed, where drilling is not deemed more eligible.

6. Strip, when full grown, the leaves; except those of the crown, or heart. Some cut them, (as less troublesome) about two inches above

the crown—it is injurious to cut them too close. In about two weeks (according to season) they may be stripped ag in. In a large extent of cultivation, (two or three acres) the root first stripped will be ready for another stripping by the time you have gone over the whole. Strip no more than can be consumed in a day. They wilt, and are rejected, if they be exposed to the sun, air, or rain, for any considerable time.

I have candidly, if even it should be deemed imperfectly, given my actual experience in the uses and culture of this estimable product. I cannot but hope that what I have said will induce *some* of our farmers to make trial of this auxiliary to the comforts and support of their domestic animals. There seem more enterprise and spirit of improvement among our husbandmen of this day, than existed at the time of my more extensive cultivation of the *Mangel Wurtzel*, many years ago. A *book-farmer* was then an *outcast*, in the estimation of too many of our agricultural fellow citizens. The character has not yet acquired complete reputation, though it is regarded, now, with *some* degree of complacency. If I have added *by practice* to *book-farming*, I trust the former will atone for the *venial sin* of the latter. Yet transplanting and naturalizing here foreign and valuable products, and practices, by means of information derived from foreign writers, we gain all the benefits of travel, without its toil, dangers and expense.

RICHARD PETERS.

To the Philadelphia Society for promoting Agriculture.

THE BOUQUET.....No. V.

Our readers will be struck with the following singular character of a man, in whom so many natural perfections seemed to centre. His person, his talents, his manners, his acquirements, are all of so eminent and superlative a cast, that it must give pleasure to every reader of taste, to have proof that such extraordinary acomplishments, usually divided amongst many, should ever have fallen to the lot of one man.

CHARACTER OF CRICHTON.

The person of Crichton was eminently beautiful; and his beauty was accompanied with such activity and strength, that in fencing he would spring, at one bound, the length of twenty feet upon his antagonist; he used the sword in either hand with such force and dexterity, that scarce any one had courage to engage him.

Having studied at St. Andrew's, in Scotland, he went to Paris in his twenty-first year, and affixed on the gate of the college of Navarre, a kind of challenge to the learned of that university to dispute with him on a certain day; offering to his opponents, whosoever they should be, the choice of ten languages, and of all the faculties and sciences. On the day appointed, three thousand auditors assembled; when four doctors of the church, and fifty masters, appeared against him; and an antagonist confessed, that the doctors were defeated; that he gave proofs of knowledge above the reach of man; and that

an hundred years existence without food or sleep would not be sufficient for the attainment of his learning. After a disputation of nine hours, he was presented by the president and professors with a diamond and a purse of gold, and dismissed with repeated acclamations.

From Paris he went to Rome, where he made the same challenge; and had, in the presence of the Pope and the Cardinals, the same success. Afterwards, he contracted at Venice an acquaintance with Aldus Manutius, by whom he was introduced to the learned of that city. He then visited Padua, where he engaged in another public disputation, beginning his performance with an extemporary poem in praise of the city, and the assembly then present; and concluding with an oration equally unpremeditated, in commendation of ignorance. He afterwards published another challenge; in which he declared himself ready to detect the errors of Aristotle, and all his commentators, either in the common forms of logic, or in any form which his antagonists should propose, of a hundred various versifications.

These acquisitions of learning, however stupendous, were not gained at the expense of any pleasure which youth generally indulge themselves with, or by the omission of any accomplishment in which it becomes a gentleman to excel; he practised, in great perfection, the different arts of drawing and painting; he was an eminent performer in both vocal and instrumental music; danced with uncommon gracefulness; and on the day after his disputation at Paris, exhibited his skill in horsemanship before the court of France, where, at a public match of tilting, he bore away the ring upon his lance fifteen times together. He excelled likewise in domestic games of less dignity and reputation; and in the interval between his challenge and disputation at Paris, he spent so much of his time at cards, dice, and tennis, that a lampoon was fixed upon the gate of the Sorbonne, directing those that would see this monster of erudition, to look for him at the tavern. So extensive was his acquaintance with life and manners, that in an Italian comedy composed by himself, and exhibited before the Court of Mantua, he is said to have personated fifteen different characters; in which he succeeded without much difficulty; as his powers of retention were so strong, that on once hearing an oration of an hour long, he would repeat it exactly, and in the recital follow the speaker through all the variety of tone and gesticulation. Nor was his skill in arms less than in learning, or his courage inferior to his skill; there was a prize-fighter at Mantua, who, travelling about the world according to the barbarous custom of that age, as a general challenger, had defeated the most celebrated masters in many parts of Europe; and in Mantua, where he then resided, had killed three that appeared against him. The Duke repented that he had granted him his protection; when Crichton, looking on his sanguinary success with disdain, offered to stake 1500 pistoles, and mount the stage against him. The Duke, with some reluctance, consented, and on the day fixed, the combatants appeared; their weapons seem to have been single rapiers, which was then newly introduced in Italy. The prize-fighter advanced with great violence and fierceness, and Crichton contented himself calmly to parry his passes, and suffered him to exhaust his vigor by his own fury. Crichton then became the assailant, and pressed upon him with such force and agility, that he thrust him thrice

through the body, and saw him expire; he then divided the prize he had won, among the widows whose husbands had been killed.

The death of this wonderful man I should be willing to conceal, did I not know that every reader would naturally inquire after that fatal hour, which is common to all human beings, however distinguished from each other by nature or by fortune. The duke of Mantua having received so many proofs of his various merits, made him tutor to his son Vincentio di Gonzaga, a prince of loose manners, and turbulent disposition. On this occasion he composed the comedy, in which he exhibited so many different characters, with exact propriety. But his honour was of short continuance; for as he was rambling about the streets with his guittar in his hand, he was attacked by six men masked. Neither his courage, nor his skill, in this exigence, deserted him; he opposed them with such activity and spirit, that he soon dispersed them, and disarmed their leader, who throwing off his mask, was discovered to be the prince, his pupil. Crichton falling on his knees, took his own sword by the point, and presented it to the prince, who immediately seized it, and instigated, as some say, by jealousy, according to others, only by drunken fury and brutal resentment, thrust him through the heart.

DISSIPATION.

Not the jaws of Charibdis, nor the hoarse rocks of Scylla,
Not all the fell dangers that lurk in the deep,
Not the earthquake's deep yawn, nor the volcano's lava,
Not pestilence's breath, nor the hurricane's sweep;
Not all the dread monsters that live through creation—
Have caused such destruction, such mis'ry and wo,
As from that arch pest of mankind, *Dissipation*,
Thro' the civiliz'd world incessantly flow.
'Tis a vortex insatiate, on whose giddy bosom,
The victim is whirl'd till his senses are gone,
Till lost to all shame, and the dictates of reason,
He lends not one effort to ever return.
Ah! view on its surface the ruin of genius,
The wreck of the scholar, the Christian and friend!
The learning, the wit, the graces, that charm'd us,
In the mind-drowning bowl meet a premature end.
Ah! hear, drown'd in tears, the disconsolate mother,
Lament the lost state of a favorite son,
Hear the wife and the child, the sister, and brother,
Mourn a husband, a father, a brother, undone.

CHARACTER OF HOWARD.

"I cannot name this gentleman," says Mr. Burke, "without remarking that his labors and writings have done much to open the eyes and the hearts of mankind. He had visited all Europe—not to survey the sumptuousness of palaces, or the stateliness of temples—not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern arts—not to collect medals, or collate manuscripts: but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sor-

row and pain; to take the gauge and dimensions of misery, depression and contempt; to remember the forgotten; to attend to the neglected; to visit the forsaken; and to compare and collate the distresses of all men in all countries. His plan is original: it is as full of genius as it is of humanity. It was a voyage of discovery—a circumnavigation of charity. Already the benefit of his labor is felt more or less in every country. I hope he will anticipate his final reward, by seeing all its effects fully realized in his own."

The following lines, by Dr. J. Aikin, on the death of Howard, do so much justice to that humane man, and so much honor to their author, that we cannot forbear giving them a place here.

HOWARD, thy task is done! thy Master calls,
And summons thee from Cherson's distant walls.
"Come, well approved! my faithful servant, come!
No more a wanderer, seek thy destined home.
Long have I mark'd thee, with o'er-ruling eye,
And sent admiring angels from on high,
To walk the paths of danger by thy side,
From death to shield thee, and through snares to guide.
MY MINISTER OF GOOD! I've sped thy way,
And shot through dungeon-glooms a leading ray,
To sooth, by thee, with kind unhoped relief,
My creatures lost, and whelm'd in guilt and grief:
I've led thee, ardent on, through wondering climes,
To combat human woes and human crimes.
But 'tis enough! thy GREAT COMMISSION'S o'er,
I prove thy faith, thy zeal, thy love no more:
Nor droop, that far from country, kindred, friends,
Thy life, to duty long devoted, ends;
What boots it WHERE the high reward is given,
Or WHENCE the soul triumphant springs to Heaven?"

FORCE OF IMAGINATION.

We have numerous instances on record of the extraordinary power of imagination, among which the following singular circumstance deserves a place. It is copied from *Clarke's Travels*, a work now publishing in this city.

During our stay at the Dardanelles [says Dr. Clarke] we lived in the house of the Neapolitan Consul. This respectable old man put in force a stratagem which may serve to show the extraordinary power of imagination over the diseases of the body. Being troubled with an intermitting fever brought on during our excursion in Trois, I had been observed by him to go frequently to a clock in the anti-chamber of our apartment, watching for the hour when the paroxysm began. This used to occur exactly at noon. One morning he put back the clock a full hour. At twelve o'clock, therefore, I had no fear of my fever, for the index pointed to eleven; and at one, although the hour seemed to be present, the paroxysm did not take place. Unfortunately, pleased by the success of his experiment, he told me what had happened, and, after the usual interval, the fever again returned. By

the same manner, all the charms used among the lower orders of people in the country operate in the cure of Agues. The tomb of Protesilaus, as related by Philostratus, was anciently resorted to in healing a quartan fever.

ON THE PRESENT WAR,

BY THE REV. JOHN BLACK, OF WOODBRIDGE, ENGLAND.

Sons of Columbia, sheath the sword!
And Britain, stay thy vengeful hand,
What profit can dire War afford?
Why thus with hostile banners stand?
Let passion's swelling wave subside,
And Reason rule instead of Pride.

Ah! think, if War spread wide his flame,
What thousands in the strife must die!
How few behind them leave a name,
Yet tears for each fill some fond eye.
Think of the widow's heavy sighs,
And the poor orphan's melting cries!

But should not these soft sorrows move,
And head-long Anger shout 'To arms!'
And fierce Defiance long to prove
His might amidst the field's alarms;
And Hate and Ire inflame each host,
And cannon thunder round the coast:

Yet will not Interest's voice prevail!
Reflect, how Commerce must decline,
The loom stand still, and Want assail
The *many* that must starving pine;
And burden weigh each nation down,
And wild Despair with fury frown.

Ye brothers are—both Freedom prize,
And in one language worship Heav'n;
Why then Religion's voice despise,
By hellish Hatred madly driv'n?
Let Reason and Religion reign,
And War's grim dogs once more enchain.

Encroach not on each other's right,
Let Justice lift aloft her scale,
Ye both are brave—both prov'd in fight—
Oppressive Wrong cannot prevail;
Then throw those gleaming arms aside,
In PEACE the plough and shuttle guide.

The following article, copied from a valuable European publication, cannot fail of being interesting to the readers of the Halcyon Luminary.

THE JEWISH MASORA.

The Masora is a work on the Bible, performed by several learned rabbins, or Jewish doctors, to secure it from any alterations which might otherwise happen. For as the Sacred Scriptures were originally written *without the points*, or vowels: and as many various readings had arisen, which rendered them liable to an infinite number of alterations, the Jews had recourse to a canon, which they judged infallible, to fix and ascertain the true reading of the Hebrew text; and this rule they called *Masora*, which literally signifies *tradition*, from the Hebrew *tradidit;* implying that this critique was a tradition which they had received from their forefathers. Accordingly they say, that when God gave the law to Moses, at Mount Sinai, he taught him, first, the true reading of it, and, secondly, its true interpretation; and that both these were handed down by oral tradition, from generation to generation, till at length they were committed to writing. The former of these, viz. the true reading, is the subject of the *masora;* the latter, or true interpretation, that of the *mishna* and *gemara.*

The Masora regards merely the letter of the Hebrew text: in which they have, first, fixed the true reading by vowels and accents: they have, secondly, numbered not only the chapters and sections, but the verses, words, and letters of the text: and they find in the Pentateuch 4245 verses, and in the whole Bible 23206. But this is to be understood as comprehending as well those books in the Old Testament which have not the internal sense, as those which have.

The Masora is called, by the Jews, the hedge or fence of the law, because this enumeration of the verses, words, and letters, is a means of preserving it from being corrupted and altered. And we are informed by Emanuel Swedenborg, that it was by the Divine Providence of the Lord, that the Masorites undertook and performed this work; for hereby the original text of the Word is actually preserved entire even as to every letter and iota.

The Masorites have, thirdly, marked whatever irregularities occur in any of the letters of the Hebrew text; such as the different size of the letters, their various positions and invertions, etc. and have also given reasons for these irregularities and mysteries in them. But as these mysteries principally regard the internal sense, which is now for the first time revealed to the world by means of Emanuel Swedenborg's writings, it is not to be expected that the reasons and interpretations of those rabbins should prove satisfactory.

They are, fourthly, supposed to be the authors of the Keri and Chetibb, of the marginal corrections of the text in our Hebrew Bibles.

The text of the sacred books, it is to be observed, was originally written without any breaks, or divisions into chapters and verses, or even into words; so that a whole book, in the ancient manner, was but one continued word. Of this kind we have still several antient manuscripts, both Greek and Latin. Hence we may see a reason why the Holy Scriptures are emphatically styled THE WORD; being in reality such at the first giving thereof, but still more so prior to its

proceeding from the Lord, who is himself the WORD, and in whom it is, and ever was, INFINITELY AND DISTINCTLY ONE ESSENTIAL UNDIVIDED TRUTH. But in order to be accommodated to the apprehension and capacity of finite creatures, in its descent from the Lord, and even according to the degrees of its descent, it becomes as it were divided and separated, first into distinct books, then into distinct chapters, verses, and words. In this last state it is adapted to the first conceptions of children and of the simple, who, as they improve and advance in understanding, learn to unite in their minds the various detached ideas which they had at first formed, till at length they see the whole WORD in its *internal* sense as one continued chain of Divine Truths proceeding from one God or Lord, and centreing in him alone.

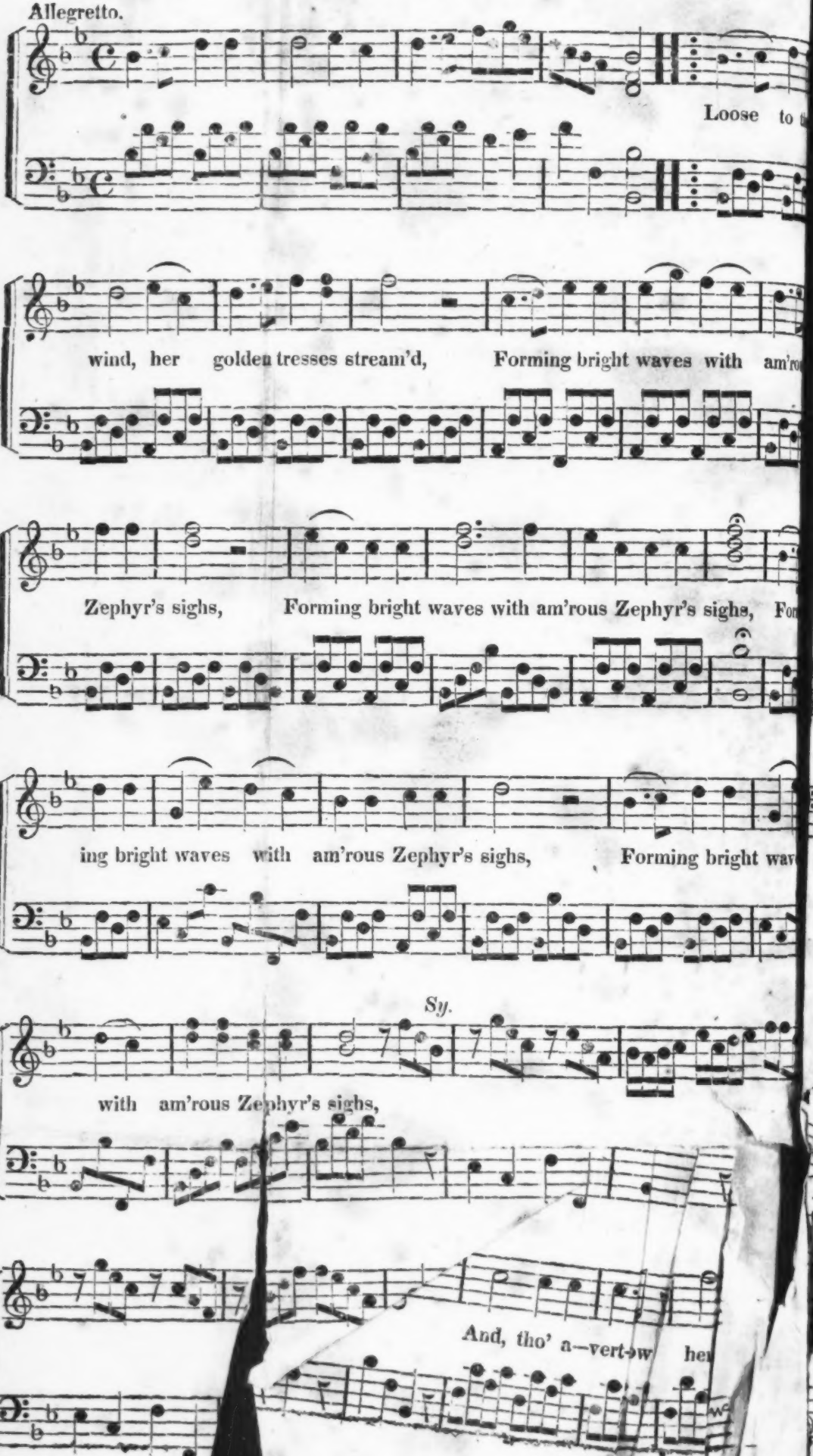
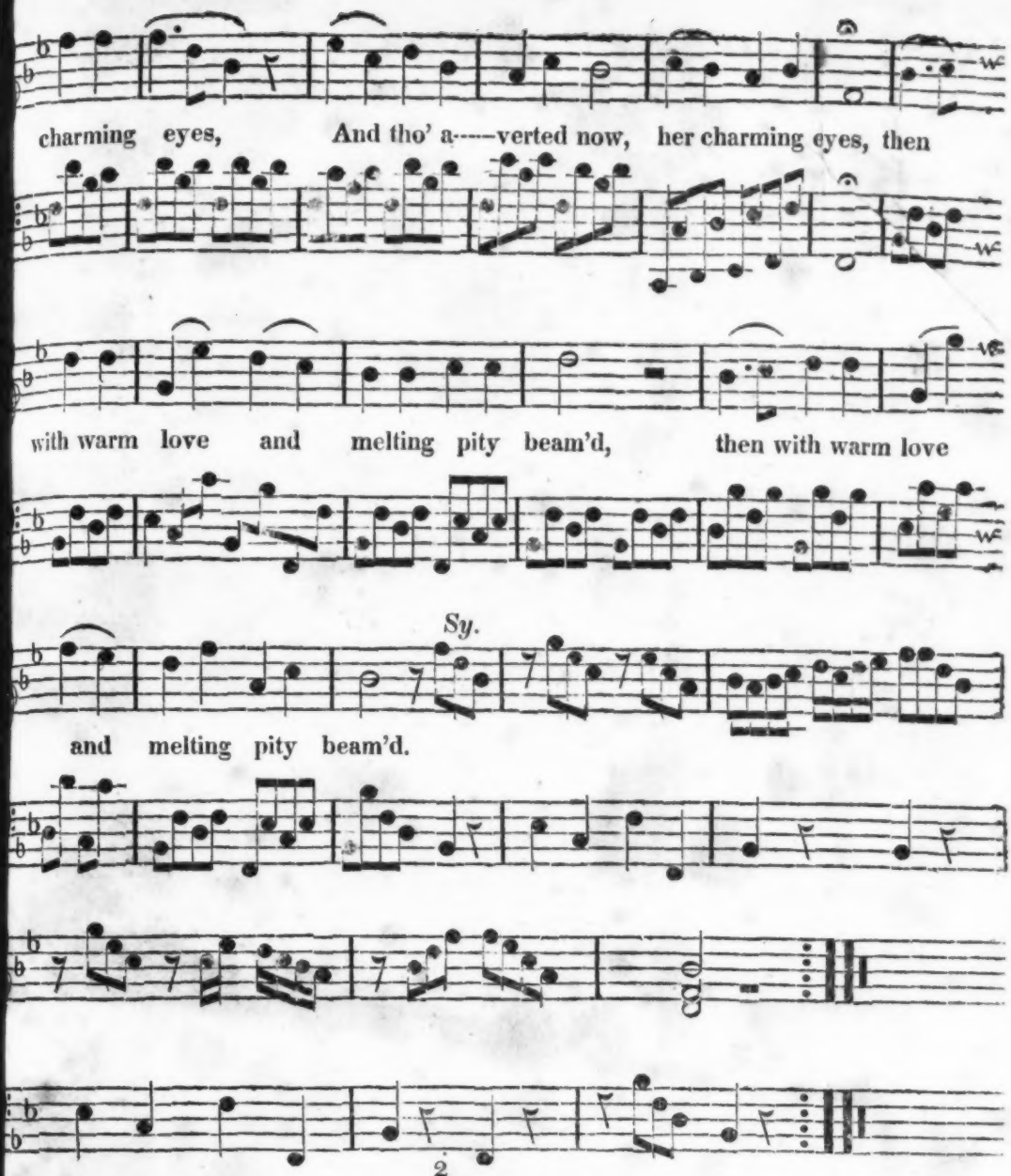
According to Elias Levita, they were the Jews of a famous school at Tiberias, about 500 years after Christ, who composed, or at least began, the Masora; whence they are called Masorites, and Masoretic Doctors. Aben Ezra makes them the authors of the points and accents in the Hebrew text, as we now find it; and which serve for vowels.

The age of the Masorites has been much disputed. Archbishop Usher places them before Jerom; Capel, at the end of the fifth century; father Morin in the tenth century; Dr. Kennicott about the year 800; Basnage says, that they were not a society, but a succession of men; and that the Masora is the work of many grammarians, who, without associating and communicating their notions, composed this collection of criticisms on the Hebrew text. It is urged, that there were Masorites from the time of Ezra and the men of the great synagogue, to about the year of Christ 1030; and that Ben Asher and Ben Naphtali, who were the best of the profession, and who, according to Basnage, were the inventors of the Masora, flourished at this time. Each of these published a copy of the whole Hebrew text, as correct, says Dr. Prideaux, as they could make it. The eastern Jews have followed that of Ben Naphtali, and the western that of Ben Asher; and all that has been done since is to copy after them, without making any more corrections, or Masoretical criticism.

THOUGHTS ON THE PLEASURES OF DOMESTIC LIFE.

No man ever prospered in the world without the consent and cooperation of his wife. If she unites in mutual endeavors, or rewards his labor with an endearing smile, with what spirit and perseverance does he apply to his vocation; with what confidence will he resort either to his merchandise or farm; fly over land; sail upon the seas; meet difficulty, and encounter danger—if he knows he is not spending his strength in vain, but that his labor will be rewarded by the sweets of home! How delightful is it to have a friend to cheer, and a companion to sooth, the solitary hours of grief and pain! Solitude and disappointment enter into the history of every man's life; and he is but half provided for his voyage who finds but an associate for *happy hours*, while for his *months* of *darkness* and *distress*, no sympathising partner is prepared!

LOOSE TO THE WIND.

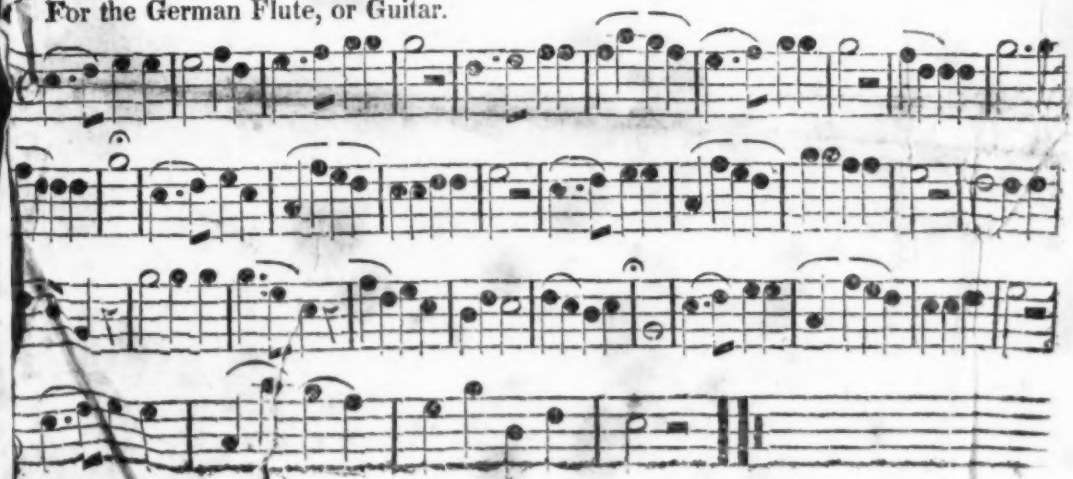
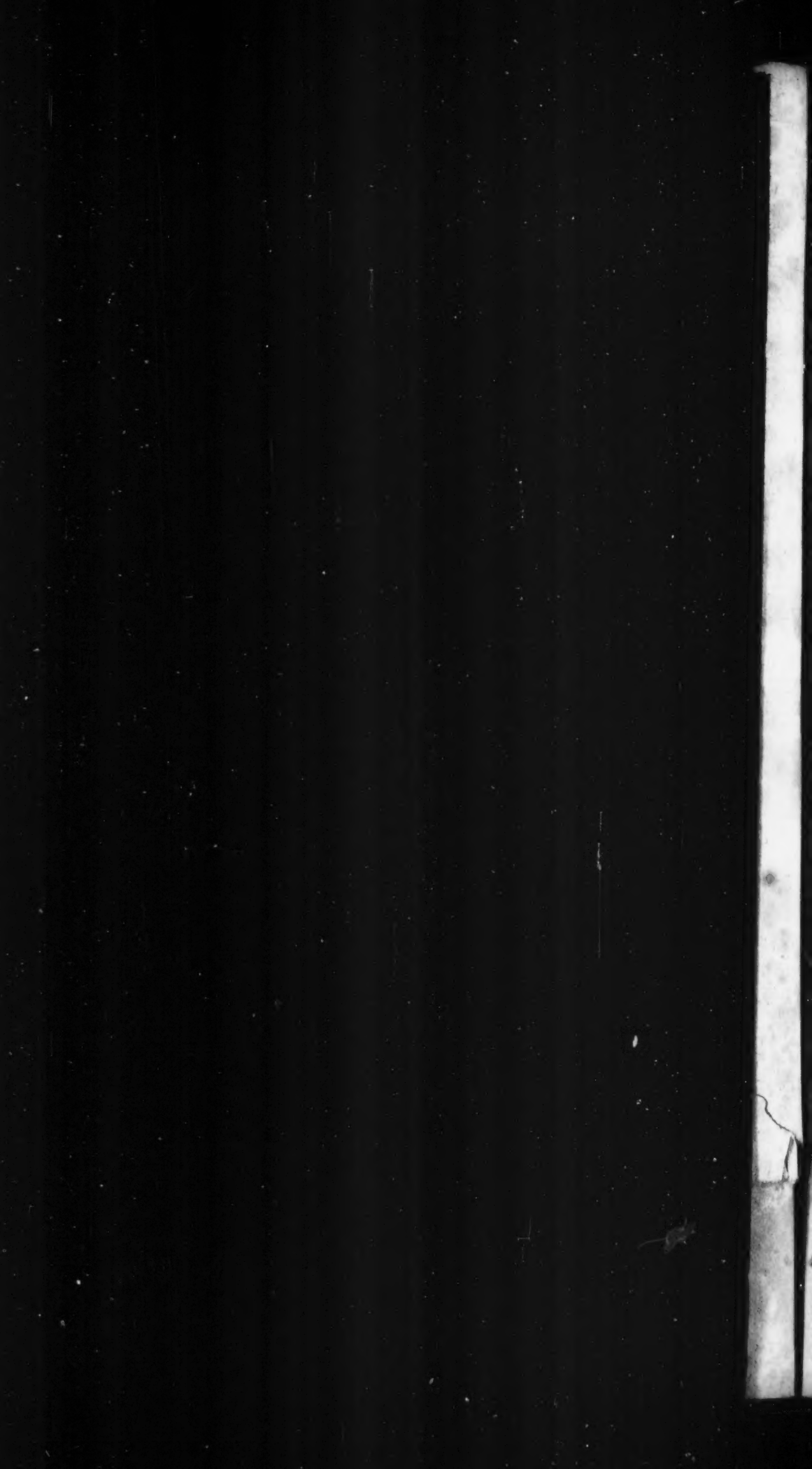
A FAVOURITE NEW SONG.....COMPOSED BY F. SOUTHWELL.

Allegretto.
Loose to
wind, her golden tresses stream'd, Forming bright waves with am'ro
Zephyr's sighs, Forming bright waves with am'rous Zephyr's sighs, For
ing bright waves with am'rous Zephyr's sighs, Forming bright wav
Sy.
with am'rous Zephyr's sighs,
And, tho' a-vert-ow her

charming eyes, And tho' a-----verted now, her charming eyes, then
with warm love and melting pity beam'd, then with warm love
Sy.
and melting pity beam'd.

2

Was I deceiv'd? Ah! surely, Nymph divine,
That fine effusion on thy cheek was love,
What wonder then those beauteous tints should move;
Should fire this heart, this tender heart of mine.

3

Thy soft melodious voice, thy air, thy shape,
Were of a goddess, not a mortal maid,
Yet though thy charms, thy heavenly charms should fade,
My heart, my tender heart could not escape.

For the German Flute, or Guitar.



AGRICULTURAL IMPROVEMENT.

I find the labor of the plough so much lessened, and the soil in so much better a state for pulverising by the cutting the sod, as received, with an instrument called *a scarificator*, that I think this communication will be useful to your agricultural readers. This instrument is not the scarificator used in England, and described in books on agriculture: but is a very simple cheap thing, calculated to facilitate considerably the breaking up, or the ploughing of soddy land covered with blue grass, wire grass, or any strong rooted grass, or the ploughing of foul land covered with either brambles, briars, stick weeds, broomsedge, or small young underwood.

This scarificator is nothing more nor less than a pole—not too heavy—about ten feet long, with a duck-bill coulter fixed through a mortice, at the big or heavy end of the pole, just far enough from the big end of the pole to leave room for a pair of handles to steady it. One horse draws it; and any negro, who has common ingenuity, can make it. So great is the advantage of this machine, and so simple its construction, that I am astonished it has not been brought into general use sooner. A plough-beam without the mould-board, does not answer. It is length of beam which keeps it steady.

PARABOLIC LENS.

A remarkable large parabolic lens was recently purchased at Vienna, for the French government. It was made at Gratz, in Styria, by Rospine, a celebrated mechanist, for some alchemists. It was not cast, but softened by heat, and bent over a parabolic mould. Several pieces were broken before he succeeded; so that it cost originally from 800 to 1200 guineas. It is three feet three inches diameter, and of eight feet four inches focus; composed of two pieces of glass united together by an iron hoop so as to form a hollow vessel, capable of holding eighty or ninety quarts of spirits of wine. M. Jacquin, of Vienna, and several men of science, who witnessed the experiments, declared, that it burned a diamond in a few seconds, and fused platina in a few minutes. A button of platina weighing twenty-nine grains, was melted by it, and made in part to boil. The diameter of the focus does not appear to exceed four lines. It weighs 550lbs. avoirdupois.

SPECIFIC AGAINST FEVERS.

Specific against the contagion of the Typhus, Jail, Yellow Fever, and Plague.

The following mixture, invented by Dr. Carmichael Smyth, has been found nearly a specific against contagion. It has been used with constant success on board the Russian and British fleets, in many military and marine hospitals, and by analogy bids fair to stop the contagion of the plague itself.

Put some heated sand in a small earthen pipkin: in this, place a teacup filled with half an ounce of vitriolic acid: when warmed a

little, add to it half an ounce of purified nitre in powder, stirring the mixture with a slip of glass or the small end of a tobacco pipe. This process should be renewed from time to time, or if you wish to keep up a constant fumigation, it is only putting the pipkin over a lamp, or making use of one of Moses's fumigating lamps, made expressly for this purpose. For this important discovery the parliament of Great Britain has voted Dr. Smyth 5,000 pounds.

Fumigations of oxygenized muriatic acid, seem likewise to have an excellent effect for the same purpose. Accounts have been received from Spain, that in the midst of the dreadful contagion which reigned in that country, the inhabitants of those houses where fumigations of this acid were used, had no attacks of the sickness, and enjoyed the best health. These fumigations ought, for the security of the community, to be introduced into all hospitals, prisons, &c.

TO PRESERVE BUTTER.

One part of sugar, one part of saltpetre, and two parts of the best salt, are to be pulverised together, and kept for use; one ounce of this is to be mixed thoroughly with sixteen ounces of the butter, as soon as it is freed from the buttermilk; it is then to be put into a close and perfectly clean dry vessel, from which the air is to be carefully excluded, and it will remain good for years.

INFALLIBLE CURE FOR THE LOCK-JAW.

Dip the part affected in a quantity of warm lye, made as strong as possible; but if it be a part of the body which cannot be immersed, rub the part affected with a flannel soaked in the lye. This has been tried with repeated success, and never been known to fail.

Secret of Recovering the Writing upon Parchments decayed by time, and of making it legible.

Dip the parchment obliterated by time into a vessel of cold water, fresh drawn from the well. In about a minute take it out, and press it between two papers, to prevent its crumpling up in drying. As soon as it is moderately dry, if it be not then legible, repeat the operation two or three times. The skin will then resume its pristine color, and will appear all alike.

LITERARY INTELLIGENCE.

We are pleased to learn that arrangements are making by a house in Philadelphia, for the production of an original and splendid American work, to be conducted by a learned and distinguished citizen of the United States, entitled THE AMERICAN ENCYCLOPEDIA. The undertaking has our best wishes for its success.